Vera Effigies Reuerendi in Christo
Patris Dñi: Lanceloti Andrewes
Episcopi Wintonienſis.

W. Hole fecit 1620

Vera Effigies Reuerendi in Christo
Patris Dñi: Lanceloti Andrewes
Episcopi Wintonienſis.

W. Hole fecit 1620

C. 1. 15 2. 1a.

"Therefore let us keep the Feast — 1. Cor. 5. 8.

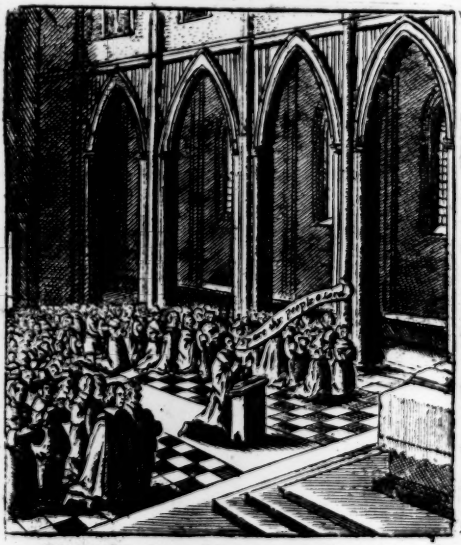
A RATIONALE upon the BOOK or Common-Prayer of the CHURCH of ENGLAND

With Hous Entertainments for the Great FESTIVALLS, being an Expoſition of the Proper PSALMS and Leſſons for thoſe DAYES.

TRINITY COLLEGE
LIBRARY.
CAMBRIDGE.

C. 1. 42

Collegium SS. et Individuæ
Trinitatis in Academiâ
Cantabrigiensi



The *Litany* to be ſaid in the *midſt* of the Church, in alluſion to the Prophet *Joel* 2. 17. *Let the Prieſts the Miniſters of the* LORD, *weep between the Porch and the Altar, and let them ſay, Spare thy people, O Lord*,&c.

Biſhop *ANDREWS* Notes upon the *Liturgy*.

C.1.15

A

RATIONALE

upon the

BOOK

OF

Common-Prayer

of the

CHURCH of ENGLAND.

By *Anth. Sparrow*, D. D. Now Lord Bishop of *Exon.*

LONDON.

Printed for *T. Garthwait*, and are to be sold in St. *Bartholomews* Hospital, 1668.

C.1.15

TRINITY COLLEGE
LIBRARY.
DUBLIN

The Compilers of
The *Common-Prayer-Book* of the Church of *England* were

Doctor
- CRANMER, *Arch-Biſhop of* Cant.
- GOODRICK, *Biſhop of* Ely.
- SKIP, *Biſhop of* Hereford.
- THIRLBY, *Biſhop of* Weſtminſt.
- DAY, *Biſhop of* Chicheſter.
- HOLBECK, *Biſhop of* Lincoln.
- RIDLEY, *Biſhop of* Rocheſter.
- MAY, *Dean of* S. Pauls.
- TAYLOR, *Dean of* Lincoln.
- HEYNES, *Dean of* Exeter.
- REDMAN, *Dean of* Weſtminſter.
- COX, *K.* EDWARDS *Almoner.*
- *M.* ROBINSON, *Arch-Deacon of* Leiceſter.

Menſe Maio 1549.
Anno regni Edwardi *Sexti tertio.*

Hardly can the pride of thoſe men that ſtudy Novelties, allow former times any ſhare or degree of Wiſdom or Godlineſs, K. CHARLES *Medita.* 16. *upon the Ordinance againſt the Book of Common-Prayer.*

THE PREFACE

THE *present Age pretends so great Love to* Reason, *that, this* RATIONALE *may even for its* Name, *hope for acceptation, which it will the sooner have, if the Reader know, that the Author vents it not for a full and just, much less a publick and authentick Piece, but as his own private Essay (wholly sub-*

ſubmitted to the cenſure of our Holy Mother The Church, *and the* Reverend Fathers *of the ſame, and) compoſed on purpoſe to keep ſome from moving that way, which, it is feared, ſome will ſay, it leads to. The Authors deſign was not, by* Rhetorick *firſt to Court the* Affections, *and then by their help, to carry the* underſtanding. *But quite contrary, by* Reaſon *to work upon the* Judgment, *and leave* that *to deal with the* affections.

The Poor Liturgy *ſuffers from two extreams, one ſort ſays,* it is old ſuperſtitious Roman Dotage. *The other,* it is Schiſmatically New. *This Book endeavours to ſhew particularly, what*

Biſhop JEWEL. (*Apol. p.* 117.) *ſays in general*, 1. That it is agreeable to PRIMATIVE USAGE, *and ſo*, *not* Novel. 2. THAT IT IS A REASONABLE SERVICE, *and ſo*, *not* Superſtitious. *As for thoſe that love it*, *and ſuffer for the love of it*, *this will ſhew them* Reaſons, *why they ſhould ſuffer on*, *and love it ſtill more and more*. *To end*, *if the* Reader *will caſt his Eye upon the ſad Confuſions in point of prayer*, (*wherein are ſuch contradictions made as God Almighty cannot grant*) *and lay them as* Rubbiſh *under theſe* Fundamental Conſiderations; *Firſt*, *How many* Set Forms (*of Peti-*

Petition, Bleſſing, and Praiſe) *be recorded in the Old and New Teſtament, uſed both in* the Church Militant and Triumphant; *Secondly, How much of the Liturgy* is very Scripture; *Thirdly, How admirable a Thing* Unity, Unity *in Time, Form,* &c. *is*; *Fourthly, How many Millions of poor ſouls are in the world*; *ignorant, infirm by nature, age, accidents,* (*as blindneſs, deafneß, loß of ſpeech,* &c. *which reſpectively may receive help by* Set Forms, *but cannot ſo well* (*or not at all*) *by extemporary voluntary effuſions, and then upon all theſe will build what he reads in this Book*; *he will, if not be convinced to joyn in Com-*

Communion with, yet perhaps be ſo ſweetned, as more readily to pardon thoſe, who ſtill abiding in their former judgments, and being more confirmed hereby, do uſe THE ANCIENT FORM.

To

ECCLESIAE
&
LITURGIAE
Anglicanæ
VINDICES, &c.

Vera Effigies Reverendi in Christo
Patris Dñi. IOH: OVERALL
Episcopi Norwicensis.

W. Hollar fec
1657.

M. Richard Hooker.
Author of the Bookes of Eccle-
siasticall Politye.

A Short
RATIONALE
upon the
Book of *Common-Prayer.*

THE COMMON-PRAYER-BOOK contains in it many holy Offices of the Church: As Prayers, Confession of Faith, holy Hymns, Divine Lessons, Priestly Absolutions and Benedictions: all which are *Set* and *Prescribed*, not left to private mens fancies to make or alter; so was it of old ordained CON. CARTHAG. Can. 106. *It is ordained that the Prayers, Prefaces, Impositions of hands which are confirmed by the Synod, be observed and used by all men.* These and no other. So is our *English* Can. 13. The COUNCIL of MILEVIS gives the reason of this Constitution, Can. 12. [*Least through ignorance or carelesness, any*

thing contrary to the Faith should be vented or uttered before God, or offered up to him in the Church.]

And as these Offices are set and prescribed, so are they moreover appointed to be *one* and the same throughout the whole National Church. So was it of old ordained, CON. TOLETAN. 11. c. 3. [*That all Governours of Churches and their people should observe one and the same rite and order of service, which they knew to be appointed in the Metropolitane See.*] The same is ordered CON. BRACCAR. 1. *Can.* 19. and Tolet. 4. c. 2. *It is appointed that one and the same order of praying and singing, be observed by us all, and that there should not be variety of usages by them that are bound to the same Faith, and live in the same Dominion.* This for Conformities sake, that according to divine Canon *Rom.* 15. 6. *We may with* one *mind and* one *mouth glorifie God.*

Of

Of Daily saying of MORNING and EVENING PRAYER.

ALL Priests shall be bound to say Daily the Morning and Evening Prayer. *The end of the Preface* before the Service, Rubr. 2. So was it of old ordered in the Church of Christ, Saint CHRYS. 6. hom. in 2. cap. 1. ep. ad Tim. and *Clem. Const.* l. 2. c. 39. And this is agreeable to Gods own Law. *Exo.* 29. 38. *Thou shalt offer upon the Altar Two Lambs of the first year, day by day continually; the one Lamb in the Morning, the other at Evening.* Besides the daily private devotions of every pious soul, and the more solemn Sacrifices upon the three great Feasts of the year; Almighty God requires a *daily publick Worship*, a continual burnt offering, every day, Morning and Evening, *teaching us by this*, saith Saint CHRYS. *That God must be worshipped daily when the day begins and when it ends, and every day must be a kind of holy day.* Thus it was commanded under

the Law; and certainly we Christians are as much at least, obliged to God, as the Jews were, our grace is greater, our promises clearer, and therefore, our righteousness should every way exceed theirs, our *Homage* to Almighty God, should be paid as frequently at least. Morning and Evening to be sure, God expects from us as well as from the Jews, a publick worship, *a sweet savour*, or *savour of rest*, as it is in the Hebrew. *Num.* 28. 6. without which God Almighty will not rest satisfied.

This publick Service and worship under the Law was appointed by God himself, both for matter and manner of performance. *Exod.* 29. 38. but under the Gospel our Lord hath appointed only the materials and essentials of his publick worship: In general, Prayers, Thanksgivings, Confessions, Lauds, Hymns, and Eucharistical Sacrifices are commanded to be offered up in the name of Christ, in the virtue and merits of that immaculate Lamb, whereof the other was but a type, and for whose sake alone, that was accepted, but for the manner and order of his publick

publick worſhip, for the method of offering up Prayers or praiſes and the like; our Lord hath not ſo particularly determined now, but hath left that to be ordered and appointed, by thoſe, to whom he ſaid at his departure out of this world, *As my Father ſent me, ſo ſend I you*, S. *John* 20. 21. To govern the Church in his abſence, *viz.* The Apoſtles and their Succeſſors in the Apoſtolick Commiſſion. And therefore *Acts* 2. 42. "The publick prayers of "the Church are called *the Apoſtles Prayers*. The Diſciples are commended there for *Continuing in the Apoſtles Doctrine, fellowſhip, breaking of bread, and Prayers*. And therefore S. *Paul* writes to *Timothy* the Biſhop and Governour of the Church of *Epheſus*, to take care that Prayers and Supplications be made for all men, eſpecially for Kings, *&c.* And 1 *Cor.* 11. 34. Concerning the manner of celebrating the holy Euchariſt, Saint *Paul* gives ſome directions, and adds, *The reſt will I ſet in order when I come.* And 1 *Cor.* 14. 40. *Let all things*, i. e. "all your "publick ſervices, (for of thoſe he

" treats in the Chapter at large) *be done* " *decently*, and κατὰ τάξιν, according to " Eccleſiaſtical Law and Canon.

The Service and worſhip of God thus *preſcribed*, according to our Lords general rules, by thoſe to whom he hath left a Commiſſion and power to order and govern his Church, is the right publick Service and worſhip of God, commanded by himſelf in his Law; for though God hath not immediately and particularly appointed *this publick Worſhip*, yet he hath in general commanded a publick worſhip in the ſecond Commandment. For where it is ſaid, *Thou ſhalt not bow down to them, nor worſhip them*, by the rule of contraries, we are Commanded to bow down to God and Worſhip Him. A publick worſhip then God muſt have, by his own Command; and the Governours of the Church, have preſcribed this form of worſhip, for that publick ſervice and worſhip of God in this Church, which being ſo preſcribed, becomes Gods ſervice and worſhip by his own Law, as well as the Lamb was his ſacrifice, *Exod.* 29.

For

For the clearer understanding of this, we must know, that some Laws of God, do suppose some humane act to pass and intervene, before they actually bind: which act of man being once passed, they bind immediately. For example, *Thou shalt not steal*, is Gods Law, which Law cannot bind actually, till men be possest of some goods and property; which property is not usually determined by God himself immediately, but by the Laws of him, to whom he hath given Authority to determine it. *God hath given the earth to the children of men*, as he gave Canaan to the Israelites, in general; but men cannot say this is mine, till humane Laws or acts determine the property, as the *Israelites* could not claim a property on this or that side *Jordan*, till *Moses* had assigned them their several portions: But when their portions were so assigned, they might say, this is mine, by Gods, as well as mans Law; and he that took away their right, sinned not only against mans, but Gods Law too, that sayes, *Thou shalt not steal*. In like manner; God hath in

general commanded a publick worſhip and ſervice, but hath not, under the Goſpel, aſſigned the particular form and method; That he hath left to his Miniſters and Delegates, the Governors of the Church to determine agreeable to his general rules; which being ſo determin'd, is Gods ſervice and worſhip not only by humane, but even by divine Law alſo: and all other publick ſervices whatſoever, made by private men, to whom God hath given no ſuch Commiſſion are *ſtrange worſhip*, *Lev.* 10. 1. Becauſe not Commanded; for example, As under the Law, when God had appointed a *Lamb* for a burnt-offering, *Exod.* 29. that alone was the right daily worſhip, *The ſavour of reſt*, becauſe Commanded, and all other ſacrifices whatſoever, offered up in the place of that, though of far more value and price then a Lamb, ſuppoſe 20. Oxen, would have been ſtrange Sacrifice; ſo now, the publick worſhip of God preſcribed as we have ſaid, by Thoſe to whom he hath given Commiſſion, is the only true and right publick worſhip, and all other forms and methods

methods offered up in ſtead of that, though never ſo exactly drawn, are ſtrange worſhip, becauſe not Commanded. It is not the elegancy of the phraſe, nor the fineſs of the Compoſition that makes it acceptable to God, as his worſhip and ſervice, but obedience is the thing accepted. *Behold to obey is better then ſacrifice, or any fat of Rams*, 1 *Sam.* 15. 22.

This holy ſervice offered up to God by the Prieſt, in the name of the Church, is far more acceptable to Almighty God, then the devotions of any private man.

For, Firſt, it is the ſervice of the whole Church, to which, every man that holds Communion with that Church, hath conſented to and ſaid Amen, and agreed, that it ſhould be offered up to God by the Prieſt in the name of the Church, and, if *what any two of you ſhall agree to ask upon earth, it ſhall be granted* S. *Mat.* 18. 19. How much more, what is ask'd of God or offered up to God by the common vote and joynt deſire of the whole body of the Church?

Besides, this publick service and worship of God is Commanded by God, (i. e. by those whom he hath impowr'd to command and appoint it) to be offered up to him in the behalf of the Church, and therefore must needs be most acceptable to him, which is so appointed by him: For, what he Commands he accepts most certainly. Private devotions and services of particular men which are offered by themselves, for themselves, are sometimes accepted, sometimes refused by God, according as the persons are affected to vice or virtue; but this publick worship is like that Lamb, *Exod.* 29. commanded to be offered by the Priest for others, for the Church, and therefore accepted, whatsoever the Priest be that offers it up. And therefore, King *David* prayes, Psal. 141. 2. *Let the Lifting up of my hands be an Evening Sacrifice*, i. e. as surely accepted as that Evening Sacrifice of the Lamb, which no indevotion or sin of the Priest could hinder, but that it was most certainly accepted for the Church, because commanded to be offered for the Church. S. *Chrys.* Hom. in Psal. 140. This

This publick ſervice is accepted of God, not only for thoſe that are preſent and ſay *Amen* to it, but for all thoſe that are abſent upon juſt cauſe, even for all that do not renounce Communion with it and the Church, for it is the Common ſervice of them all, Commanded to be offered up in the names of them all, and agreed to by all of them to be offered up for them all, and therefore is accepted for all them, though preſented to God by the Prieſt alone (as the Lamb offered up to God, by the Prieſt, *Ex.* 29. was the ſacrifice of the whole Congregation of the children of Iſrael,) *a ſweet ſmelling ſavour*, a *ſavour of reſt*, to pacifie God Almighty daily, and to continue his favour to them, and make him dwell with them. *Ex.* 29.42, 45.

Good reaſon therefore it is, that this ſweet ſmelling ſavour ſhould be daily offered up to God *Morning and Evening*, whereby God may be pacified and invited to dwell amongſt his people. And whatſoever the world think; thus to be the *Lords Remembrancers* putting him in mind of the peoples

peoples wants. *Esay* 62. *Being as it were the Angels of the Lord*, interceding for the people, and carrying up the daily prayers of the Church in their behalf, is one of the most useful and principal parts of the Priests office. So S. *Paul* tells us, who in the 1 Ep. *Tim.* chap. 2. Exhorts Bishop *Timothy*, that he should take care, *First of all*, that this holy service be offered up to God. *I exhort first of all, that prayers, and supplications, intercessions and giving of thanks* be made for all men, *For KINGS* &c. "*What is the meaning* "*of this* first of all? *I will that this holy* "*service be offered up daily; and the* "*faithful know, how we observe this* "*rule of* S. *Paul, offering up daily this* "*holy sacrifice Morning and Evening.* S. *Chrys. upon the place.* S. *Paul* in the first Chapter of this Epistle at the 18. verse, had charged his son *Timothy* to *war a good warfare, to hold faith and a good conscience*, and presently adds, *I exhort therefore, that first of all prayers* &c. *be made*, as if he had said, you cannot possibly hold faith and a good conscience in your Pastoral office, unless

unleſs, *Firſt of all*, you be careful to make and offer up prayers, *&c.* For this is the firſt thing to be done and moſt highly to be regarded by you. Preaching is a very uſeful part of the Prieſts office; and S. *Paul* exhorts *Timothy* to *preach the word, be inſtant in ſeaſon, out of ſeaſon.* And the more becauſe He was a Biſhop, and to plant and water many Churches in the Infancy of Chriſtianity among many Seducers and Temptations: But yet *Firſt of all* he exhorts, that this daily office of preſenting prayers to the throne of grace in the behalf of the Church, be carefully lookt to. This charge of S. *Paul* to *Tim.* holy Church here laies upon all thoſe that are admitted into that holy office of the Miniſtery, that they ſhould offer up to God this holy ſacrifice of prayers, praiſes and thankſgivings, this *ſavour of reſt, daily, Morning* and *Evening*: And would all thoſe whom it concerns, look well to this part of their office, I ſhould not doubt, but that God would be as gracious and bountiful to us in the performance of this ſervice, as he promiſed to be to the

Jews

Jews in the offering of the Lamb *Morning* and *Evening*, *Exod.* 29. 43, 45. He would meet us and ſpeak with us, that is, graciouſly anſwer our petitions: he would dwell with us, and be our God, and we ſhould know, by comfortable experiments of his great and many bleſſings, that he is the Lord our God.

Of the Mattins, or, *MORNING SERVICE.*

THe *Mattins* and *Evenſong* begin with one ſentence of holy Scripture, after which follows the *Exhortation*, declaring to the people, the end of their publick meeting: Namely, [*To confeſs their ſins, to render thanks to God, to ſet forth his praiſe, to hear his holy Word, and to ask thoſe things that be neceſſary both for body and ſoul.*] All this is to prepare their hearts (which it does moſt excellently) to the performance of theſe holy duties with devotion, according to the counſel of *Eccluſ.* 18.

18. 23. *Before thou prayest*, prepare *thine heart, & be not as one that tempteth God.* To which agrees that of *Eccles. 5.* 1. *Be not hasty to utter any thing before God, but consider that he is in Heaven, and thou upon earth.*

Of CONFESSION.

The Priest and the people, being thus prepared, make their CONFESSION, which is to be done with [an humble voice,] as it is in the Exhortation. Our Churches direction in this particular, is grave and conform to ancient rules. The sixth Counc. of CONSTAN. Can. 75. forbids all disorderly and rude vociferation in the execution of Holy Services; and S. *Cyprian de orat. Dominica* advises thus, [*Let our Speech and voice in prayer be with Discipline, still and modest: Let us consider that we stand in the presence of God, who is to be pleas'd both with the habit and posture of our body, and manner of our Speech: for as it is a part of impudence to be loud and clamourous; so on the contrary, it becomes modesty to pray with an humble voice.*]

We

We begin our Service with Confeſſion of ſins, and ſo was the uſe in Saint *Baſils* time. *Ep.* 63. And that very orderly. For before we beg any thing elſe, or offer up any praiſe or Lauds to God, it is fit we ſhould confeſs, and beg pardon of our Sins, which hinder Gods acceptation of our Services. *Pſal.* 66. 16. *If I regard iniquity with mine heart, the Lord will not hear me.*

This Confeſſion is to be ſaid by the whole Congregation, Sayes the Rubr. And good reaſon. For could there be any thing deviſed better, then that we all at our firſt acceſs unto God by prayer, ſhould acknowledge meekly our ſins, and that not only in heart but with tongue; all that are preſent being made ear-witneſſes, even of every mans diſtinct and deliberate Aſſent to each particular branch of a Common Indictment drawn againſt our ſelves? How were it poſſible that the Church ſhould any way elſe with ſuch eaſe and certainty provide, that none of her children may diſſemble that wretchedneſs, the Penitent Confeſſion whereof is ſo neceſſary a preamble eſpecially to Common-Prayer? *Hooker.*

The

The ABSOLUTION.

Next follows the ABSOLUTION to be pronounced by the Priest alone, *standing*. For though the Rubrick here does not appoint this posture, yet it is to be supposed in reason, that he is to do it here, as he is to do it in other places of the Service. And in the Rubrick after the general Confession at the Communion, the Bishop or Priest is ordered to pronounce the Absolution, *standing*. Besides, reason teaches, That Acts of Authority, are not to be done kneeling, but standing rather. And this Absolution is an Act of Authority, by virtue of a [Power and Commandment of God to his Ministers, as it is in the Preface of this Absolution.] And as we read S. *John* 20. *Whosoever sins ye remit, they are remitted.* And if our Confession be serious and hearty, this Absolution is effectual, as if God did pronounce it from Heaven. So sayes the Confession of *Saxony* and *Bohemia*; and so sayes the *Augustan Confession*, and which is more, so sayes S. *Chrysost.* in

in his fifth Hom. upon *Esay*. [*Heaven waits and expects the Priests sentence here on Earth; the Lord follows the servant, and what the servant rightly binds or looses here on Earth, that the Lord confirms in Heaven.*] The same says S. *Gregory* Hom. 26. upon the Gospels. [*The Apostles*, (and in them all Priests) *were made Gods Vicegerents here on earth in his Name and stead to retain or remit sins.*] S. *Augustine* and *Cyprian*, and generally Antiquity sayes the same; so does our Church in many places, particularly in the form of Absolution for the sick: but above all, holy Scripture is clear, S. *John* 20. 23. *Whosesoever sins ye remit, they are remitted unto them. Which power of remitting sins* was not to end with the Apostles, but is a part of the Ministery of Reconciliation, as necessary now as it was then, and therefore to continue as long as the Ministery of Reconciliation, that is, to the end of the world. *Ep.* 4. 12, 13. When therefore the Priest absolves, God absolves, if we be truly penitent: Now this remission of sins granted here to the Priest

Prieſt, to which God hath promiſed a confirmation in heaven, *is not the act of Preaching*, or Baptizing, or admitting men to the holy Communion. For all theſe powers were given before this grant was made. As you may ſee S. *Mat.* 10. 7. *As ye go, preach, ſaying*, &c. And S. *Joh.* 4. 2. *Though* Jeſus baptized not, but his diſciples. And 1 *Cor.* 11. In the ſame night that he was betrayed, he inſtituted and delivered the Euchariſt, and gave his Apoſtles authority to do the like, *Do this*, that I have done, bleſs the Elements, and diſtribute them. Which is plainly a power of admitting men to the holy Euchariſt. And all theſe powers were granted before our Saviours Reſurrection. But this power of remitting ſins, mentioned S. *John* 20. was not granted (though promiſed, S. *Matthew* 16. 19.) till *Now*, that is, after the Reſurrection. As appears firſt by the ceremony of *Breathing*, ſignifying that then it was given: And ſecondly, by the word *Receive*, uſed in that place, Verſe 22. which he could not properly have uſed, if they had been endued

endued with this power before. Therefore the power of Remitting, which here God authorizes, and promises certain assistance to, is neither Preaching nor Baptizing, but some other way of Remitting, namely, that which the Church calls Absolution. And if it be so, then to doubt of the effect of it (supposing we be truly penitent, and such as God will pardon) is to question the truth of God: and he that under pretence of reverence to God denies or despises this power, does injury to God in slighting his Commission, and is no better then a *Novation*, sayes S. *Ambrose l.* 1. *de Pœnit. cap.* 2.

After the Priest hath pronounc'd the Absolution, *the Church seasonably prays*, **Wherefore we beseech him to grant us true repentance, and his holy spirit** &c. For as repentance is a necessary disposition to pardon, so as that neither God will, nor man can absolve those that are impenitent; So is it in some parts of it, a necessary consequent of pardon; and he that is pardoned, ought still to repent, as he that seeks a pardon. Repentance, say Divines, ought to be continual

tinual. For whereas Repentance consists of three parts, as the Church teaches us in the Commination, 1. Contrition or lamenting of our sinful lives, 2. Knowledging and confessing our sins. 3. An endeavour to bring forth fruits worthy of penance, which the Ancients call satisfaction; Two of these, Contrition and Satisfaction, are requisite after pardon. The remembrance of sin though pardoned, must alwayes be grievous to us. For, to be pleased with the remembrance of it, would be sin to us: and for Satisfaction or amendment of life, and bringing forth fruits worthy of penance, that is not only necessary after pardon, but it is the more necessary, because of pardon, for divers reasons; As first, because immediately after pardon, the Divel is most busie to tempt us to sin, that we may thereby lose our pardon, and he may so recover us again to his captivity, from which, by pardon we are freed: And therefore in our Lords prayer, assoon as we have begg'd pardon, and prayed *Forgive us our trespasses*, We are taught to pray, *And lead us not into tem-*

temptation, ſuffer us not to fall into ſin again: which very method holy Church here wiſely intimates, immediately after pardon pronounced, directing us to pray for that part of repentance which conſiſts in amendment of life, and for the grace of Gods holy Spirit enabling us thereunto. Again, Repentance in this part of it, *viz.* an indeavour of amendment of life, is the more neceſſary upon Pardon granted, becauſe the grace of pardon, is a new obligation to live well, and makes the ſin of him that relapſed after pardon the greater, and therefore the pardoned had need to pray, for that part of repentance and the grace of Gods holy Spirit, that both his preſent ſervice and future life may pleaſe God: that is, that he may obſerve our Saviours rule given to him that was newly cured and pardoned by him, that he may go away and *ſin no more, leſt a worſe thing happen to him.* S. *John* 5. 14.

There be three ſeveral forms of Abſolution in the Service. The firſt is that which is uſed at Morning Prayer. Almighty God the Father of our Lord Jeſus

Jesus Christ, &c. And hath given power and commandment to his Ministers to declare & pronounce to his people being penitent, the Absolution & remission of their sins. He pardoneth & Absolveth.

The Second is used at the Visitation of the sick. Our Lord Jesus Christ who hath left power to his Church to absolve all sinners which truly repent, of his great mercy forgive thee: and by his Authority committed to me, I absolve thee, &c.

The Third is at the Communion. Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn to him. Have mercy upon you; pardon and forgive you, &c.

All these several Forms, in sence and virtue are the same; For as when a Prince hath granted a Commission to any servant of his, to release out of Prison all penitent offenders whatsoever, it were all one in effect, as to the Prisoners discharge, whether this servant sayes, by virtue of a Commission granted to me, under the Princes hand

and

and seal, which here I shew, I release this prisoner. Or thus, The Prince who hath given me this Commission, He pardons you. Or lastly, The Prince Pardon and deliver you; the Prince then standing by and confirming the word of his servant. So is it here all one as to the remission of sins in the penitent, whether the Priest Absolves him after this form; Almighty God who hath given me and all Priests power to pronounce pardon to the penitent, *He pardons you.* Or thus, By vertue of a Commission granted to me from God *I absolve you.* Or lastly; *God pardon you*, namely, by me his servant according to his promise, whose sins ye remit, they are remitted. All these are but several expressions of the same thing, and are effectual to the penitent by virtue of that Commission mentioned Saint *Joh.* 20. *Whose sins ye remit, they are remitted.* Which Commission in two of these forms is expressed, and in the Last, *viz.* that at the Communion is sufficiently implyed and supposed. For the Priest is directed, in using this form, *to stand up & turn to the people. Rubr. immediately before*

before it. Which behaviour certainly signifies more then a bare prayer for the people (for if it were only a prayer for the people, he should not be directed *to stand and turn to the People* when he speaks, but to God from the people) this gesture of standing and turning to the people signifies a message of God to the people by the mouth of his Priest, a part of his Ministery of Reconciliation, a solemn application of pardon to the penitent by Gods Minister, and is in sense thus much, Almighty God pardon you by me. Thus the Greek Church, from whom this form is borrowed, uses to express it and explain it. Almighty God pardon you, *by me his unworthy* Servant, or Lord, pardon him, *for thou hast said, whose sins ye remit, they are remitted*, sometimes expressing, alwayes including Gods Commission: So then in which form soever of these the Absolution be pronounced, it is in substance the same; an act of authority by virtue of Christs Commission, effectual to remission of sins in the penitent.

Of all these Forms, the last, in the

Communion-Service was moſt uſed in Primitive times by the Greek and Latin Church, and ſcarce any other form to be found in their Rituals or Eccleſ. Hiſtory till about four hundred years ſince, ſay ſome Learned Men. But what then? is another Form unlawful? Hath not the Church power to vary the expreſſion, and to ſignifie Chriſts power granted to her, provided the expreſſion and words be agreeable to the ſenſe of that Commiſsion? But it may eaſily be ſhown that thoſe other Forms are not novelties. For even of old in the Greek Church, there was uſed as full a Form as any the Church of *England* uſes: It's true it was not written, nor ſet down in their Rituals, but delivered from hand to hand down to theſe times, and conſtantly uſed by them in their private Abſolutions. For when the Penitent came to the Spiritual Man, (ſo they call'd their Confeſſor,) for Abſolution, intreating him in their vulgar language, Παρακαλῶ σε μὲ συγχώρησε, *I beſeech you, Sir, abſolve me*: The Confeſſor or Spiritual Man, if he thought him fit for pardon, anſwered,

swered, ἔχω σε συγχωρημένον, *I absolve thee.* See *Arcudius de Sacra Pœnit.* l. 4. c. 3. & *Goar. in Euchol. Græc.* where you may find instances of Forms of Absolution as full as any the *Church* of *England* uses.

The LORDS PRAYER.

THen follows the LORDS PRAYER. The Church of Christ did use to begin and end her Services with the Lords Prayer, this being the Foundation upon which all other prayers should be built, therefore we begin with it; that so the right Foundation being laid, we may justly proceed to our ensuing requests; *Tertul. de orat.* c. 9. And it being the perfection of all prayer, therefore we conclude our prayers with it. S. *Augustine Epist.* 59. Let no Man therefore quarrel with the Churches frequent use of the Lords Prayer. For the Church Catholick ever did the same. Besides, if we hope to have our prayers accepted of the Father only for his Sons sake, why should we

not hope to have them moſt ſpeedily accepted, when they are offered up in his Sons own words?

Both in this place and other parts of the Service, where the Lords Prayer is appointed to be uſed, the Doxology, *For thine is the Kingdom, &c.* is left out. The reaſon is given by Learned Men, becauſe the Doxology is no part of our Lords Prayer. For though in S. *Mat.* 6. it be added in our uſual Copies, yet in the moſt ancient Manuſcripts it is not to be found, no nor in S. *Lukes* Copy, S. *Luke* 11. and therefore is thought to be added by the Greek Church, who indeed uſe it in their Liturgies (as the Jews before them did,) but divided from the Prayer as if it were no part of it. The Latin Church generally ſay it as this Church does, without the Doxology following S. *Lukes* Copy, who ſetting down our Lords Prayer exactly, with this *Introduction*, when you pray ſay, not after this manner, as S. *Matthew* hath it, but ſay, *Our Father, &c.* leaves out the Doxology: and certainly it can be no juſt matter of offence to any reaſonable Man, that the Church uſes

uſes that Form which S. *Luke* tels us was exactly the prayer of our Lord.

In ſome places eſpecially among thoſe Ejaculations which the Prieſt and people make in courſe, the *People* are to ſay the laſt words—— *But deliver us from evil, Amen.* That ſo they may not be interrupted from ſtill bearing a part, and eſpecially in ſo divine a Prayer as this, thereby giving a fuller teſtification of their Concurrence and Communion.

Then follow the Verſes,

O LORD open Thou our Lips,
And our mouth ſhall ſhew forth thy praiſe, &c.

This is a moſt wiſe order of the Church in aſſigning this place to theſe Verſes: namely, before the *Pſalms*, *Leſſon* and *Collects*: and yet after the *Confeſſion* and *Abſolution*; inſinuating that our mouths are ſilenced only by ſin, and opened only by God; and therefore when we meet together in the Habitation of Gods Honour, the Church, to be thankful to him, and ſpeak good of his Name. We muſt crave of God Almighty firſt pardon of

our ſins, and then that he would put a New Song in our mouths that they may ſhew forth his praiſe. And becauſe without Gods Grace we can do nothing, and becauſe the Devil is then moſt buſie to hinder us, when we are moſt deſirouſly bent to ſerve God: therefore follow immediately thoſe ſhort and paſſionate Ejaculations, **O Lord open thou our lips, O God make ſpeed to ſave us.** "Which verſes are a "moſt excellent defence againſt all In-"curſions and invaſions of the Devil, "againſt all unruly affections of Hu-"mane Nature, for it is a Prayer, and "an earneſt one, to God for his help, "an humble acknowledgement of our "own inability to live without him a "minute, *O God make haſt to help us.* "If any be ready to faint and ſink with "ſorrow, this raiſes him, by telling "him that God is at hand to help us. "If any be apt to be proud of ſpiritual "ſucceſs, this is fit to humble him, by "minding him that he cannot live a "moment without him. It is fit for "every Man in every ſtate, degree, or "condition, ſayes *Caſſian. Col.* 10. c. 10.

The

The DOXOLOGY follows. **Glory be to the Father, &c.** which is the Chriſtians both Hymn and ſhorter Creed. For what is the ſumm of the Chriſtians faith but the myſtery of the holy Trinity, God the Father, Son, and Holy Ghoſt, which neither Jew, nor Pagan, but only the Chriſtian believes, and in this Doxology profeſſes againſt all Hereticks old and new? and as it is a ſhort Creed, ſo it is alſo a moſt excellent Hymn; for the glory of God is the end of our Creation, and ſhould be the aim of all our ſervices, whatſoever we do ſhould be done to the glory of that God the Father, Son, and Holy Ghoſt: and this is all that we can either by word or deed *give* to God, namely, *GLORY*. Therefore this Hymn fitly ſerves to cloſe any of our Religious ſervices, our Praiſes, Prayers, Thankſgivings, Confeſſions of Sins or Faith. Since all theſe we do to Glorifie God, it cannot be unfitting to cloſe with *Glory be to God the Father, Son and Holy Ghoſt.* It cannot eaſily be expreſſed how uſeful this Divine Hymn is up-

on all occasions. If God Almighty send us prosperity, what can we better return him, then *Glory*? If he sends Adversity, it still befits us to say, *Glory be to, &c.* Whether we receive good, or whether we receive evil at the hands of God, we cannot say a better *Grace* then *Glory be to the Father, &c.* In a word, we cannot better begin the day when we awake, nor conclude the day when we go to sleep, then by *Glory be to the Father, and to the Son, and to the Holy Ghost.* Then the *Hallelujah*, or Praise ye the Lord; of which S. *Augustine* sayes, [There is nothing that more soundly delights, then the praise of God, and a continual Hallelujah.

The VENITE.

O come let us sing unto the Lord.

THis is an Invitatory Psalm; For herein we do mutually invite and call upon one another being come before His presence, to sing to the Lord, to set forth His praises, to hear His voice, as with joy and chearfulness,

fulneſs, ſo with that reverence that becomes His infinite Majeſty, worſhipping, falling down, and kneeling before Him, uſing all humble behaviour in each part of His ſervice and worſhip preſcribed to us by His Church. And needful it is that the Church ſhould call upon us for this duty, for moſt of us forget the Pſalmiſts counſel, *Pſal.* 69. 7. *To aſcribe unto the Lord the honour due unto his Name*: into his Courts we come, before the preſence of the Lord of the whole Earth, and forget to *worſhip him in the beauty of holineſs.*

The PSALMS.

THe PSALMS follow, which the Church appoints **to be read over every Moneth,** oftner then any other part of holy Scripture: So was it of old ordained ſaith S. *Chryſ.* Hom. 6. *de pœnit.* "All Chriſtians exerciſe themſelves "in *Davids* Pſalms oftner then in any "other part of the Old or New Teſta-"ment. *Moſes* the great Lawgiver that "ſaw God face to face, and wrote a

" Book of the Creation of the World,
" is ſcarce read over once a year. The
" *holy Goſpels*, where the Miracles of
" *Chriſt* are preached, where God
" converſes with Man, where Death
" is deſtroyed, the Divels caſt out, the
" Lepers cleanſed, the blind reſtored
" to ſight; where the Thief is placed in
" Paradiſe, and the Harlot made purer
" than the Stars, where the waters of
" *Jordan* to the ſanctification of Souls,
" where is the food of immortality, the
" holy Euchariſt, and the words of life,
" holy precepts and precious promiſes,
" thoſe we read over once or twice a
" Week. What ſhall I ſay of bleſſed
" *Paul*, Chriſts Oratour, the Fiſher of
" the World, who by his 14. *Epiſtles*,
" thoſe ſpiritual Nets, hath caught Men
" to ſalvation, who was wrapt into the
" third Heaven, and heard and ſaw
" ſuch Myſteries as are not to be utter-
" ed? him we read twice in the week.
" We get not his Epiſtles by heart, but
" only attend to them while they are
" reading. But for holy *Davids Pſalms*,
" the grace of the holy Spirit hath ſo

" ordered

"ordered it, that they ſhould be ſaid "or ſung night and day. In the "Churches *Vigils*, the firſt, the midſt "and the laſt, are *Davids* Pſalms: in "the *Morning Davids* Pſalms are ſought "for, and the firſt, the midſt and the "laſt is *David*. And Funeral Solemnities "the firſt, the midſt and the laſt is *Da-* "*vid*. In private houſes where the Vir- "gins ſpin, the firſt, the midſt and the "laſt is *David*: Many that know not a "letter, can ſay *Davids* Pſalms by heart: "In the Monaſteries, the quires of hea- "venly Hoſts, the firſt, the midſt and "the laſt is *David*: In the Deſerts, "where Men that have crucified the "world to themſelves converſe with "God, the firſt, the midſt and the laſt "is *David*; In the *Night* when Men "are aſleep, *David* awakes them up to "ſing; and gathering the Servants of "God into Angelical troops, turns "Earth into Heaven, and makes An- "gels of Men ſinging *Davids* Pſalms. The holy Goſpels and Epiſtles contain indeed the words of eternal life, words by which we muſt be ſaved: and there- fore ſhould be ſweeter to us than Ho- ney

ney or the Honey-comb, more precious then Gold, yea then much fine Gold; but they are not of so continual use as *Davids* Psalms, which are digested forms of Prayers, Thanksgivings, Praises, Confessions and Adorations, fit for every temper and every time. Here the penitent hath a form of confession; he that hath received a benefit, hath a Thanksgiving; he that is in any kind of need, bodily or ghostly hath a praye.; all have Lauds, and all may adore the several excellencies of Almighty God in *Davids* forms: and these a Man may safely use, being compos'd by the Spirit of God, which cannot erre: whereas other Books of Prayers and Devotions are, for the most part, compos'd by private men, subject to error and mistake, whose fancies, sometimes wild ones, are commended to us for matter of devotion, and we may be taught to blaspheme, while we intend to adore; or at least, to abuse our devotion when we approach to the throne of grace, and offer up an unclean Beast instead of an holy Sacrifice. May we not think that this amongst others

thers hath been a cauſe of the decay of right and true devotion in theſe latter dayes, namely, the neglect of this excellent Book, and preferring Mens fancies before it? I deny not but that Collects and other parts of Devotion which the conſentient Teſtimony and conſtant practice of the Church have commended to us may, and eſpecially the moſt divine *Prayer* of our *LORD* ought to be uſed by us in our private devotion, but I would not have *David's* Pſalms diſuſed, but uſed frequently and made as they were by *Athanaſius* and S. *Jerome*, a great, if not the greateſt part of our private devotions, which we may offer up to God as with more ſafety, ſo with more confidence of acceptation being the inſpiration of that holy Spirit of God, who, when we know not what to ſay, helps our infirmities both with words and affections? *Rom.* 8. 26. If any man thinks theſe Pſalms too hard for him to underſtand, and apply to his ſeveral needs, let him make trial awhile, and ſpend that time in them, which he ſpends in humane compoſitions, let him ſtudy them as earneſtly

earneſtly, as he does books of leſs concernment; let him pray the holy Spirit that made them, to open his eyes, to ſee the admirable uſe of them; let him intreat holy and learned guides of Souls to direct him in the uſe of them, and by "the grace of God, in the frequent uſe "of them he may attain to the Primi-"tive fervour, and come to be *a Man*, "as holy *David* was, *after Gods own* "*heart.*

S. *HIER.* in Epitap. Paulæ. [*In the Morning, at the third, ſixth and ninth hour; in the Evening at midnight* Davids *Pſalms are ſung over in order, and no Man is ſuffered to be ignorant of* Davids *Pſalms.*]

Theſe PSALMS we ſing or ſay by courſe, "*The Prieſt* one *verſe, and the* "*People* another; *or elſe one ſide of the* "*Quire* one *verſe, and the other ſide* "another, according to the ancient practice of the Greek and Latin Church. *Socrat. Hiſt.* l. 6. c. 8. *Theodoret.* l. 2. c. 24. *Baſil.* Ep. 63. And according to the pattern ſet us by the Angels, *Eſay*, 6. 3. who ſing one to another, *Holy, Holy, Holy.* Theſe reaſons may be given for this

this manner of Singing by course.

First, that we may thus in a holy emulation contend, who shall serve God most affectionately, which our LORD seeing and hearing, is not a little pleas'd. *Tertul. l. 2. ad uxor.*

Secondly, that one relieving another we may not grow weary of our service. *S. Aug. l. Conf. 9. c. 7.*

When we say or sing these Psalms, we are wont to *stand*, by the erection of our bodies, expressing the elevation or lifting up of our souls to God, while we are serving him in these holy employments.

At the end of every Psalm, and of all the Hymns, (except TE DEUM, which because it is nothing else almost, but this, *Glory be to the Father, &c.* enlarg'd, hath not this Doxology added) we say or sing **Glory be to the Father, and to the Son, and to the holy Ghost**; which was the use of the ancient Church, never quarrell'd at by any till *Arius*, who, being prest with this usage as an argument against his Heresie of making the Son inferior to the Father, laboured to corrupt this Versicle, saying [*Glory*

be

be to the Father by the Son, in the Holy Ghoſt. *Theodoret*, hiſt. l. 2. c. 24.] The Church on the contrary was careful to maintain the ancient uſage, adding on purpoſe againſt *Arrius*, As it was in the beginning, is now, and ever ſhall be, *Conc. Vaſ.* can. 7. Now if this joyful Hymn of Glory, have any uſe in the Church of God, can we place it more fitly, then where now it ſerves as a cloſe, and concluſion to Pſalms and Hymns, whoſe proper ſubject, and almoſt only matter, is a dutiful acknowledgement of *Gods* excellency and glory by occaſion of ſpecial effects?

As an Hymn of Glory is fit to conclude the Pſalms, ſo eſpecially this Chriſtian Hymn, wherein as Chriſtians (not as Jews and Pagans) we glorifie God the Father, Son, and holy Ghoſt; by which Chriſtian concluſion of *Davids* Pſalms, we do, as it were, fit this part of the Old Teſtament for the ſervice of God under the Goſpel, and make them Evangelical Offices.

LESSONS.

LESSONS.

AFter the *Pſalms* follow *two* *LESSONS*; *one* out of the Old Teſtament, *another* out of the New. This was the ancient cuſtome of all the Churches in Egypt, *Caſſian. l. 2. cap.* 4. who ſayes it was not taught by men, but from heaven by the miniſtery of Angels. This choice may be, to ſhew the harmony of them: for what is the Law but the *Goſpel* foreſhewed: what other the *Goſpel*, but the Law fulfilled? That which lies in the Old Teſtament, as under a ſhadow, is in the New, brought out into the open Sun: things there prefigured are here perform'd. Thus as the two *Seraphims* cry one to another, *Holy, holy, holy, Eſay* 6. 3. *So* the two Teſtaments Old and New, faithfully agreeing, convince the ſacred truth of God. Firſt, one out of the Old Teſtament, then another out of the New, obſerving the method of the holy *Spirit*, who firſt publiſhed the Old, then the New; firſt the precepts of the Law, then of the Goſpel. *Which*

method

method of their reading either purposely did tend, or at the least wise doth fitly serve, that from smaller things the mind of the hearers may go forward to the knowledge of greater; and by degrees climb up from the lowest to the highest things, sayes incomparable *Hooker*.

A wise constitution of the Church it is, thus to mingle Services of several sorts, to keep us from wearisomeness. For whereas devout Prayer is joyned with a vehement intention of the inferiour powers of the soul, which cannot therein continue long without pain, therefore holy Church interposes still somewhat for the higher part of the mind, the understanding, to work upon, that both being kept in continual exercise with variety, neither might feel any wearines, and yet each be a spur to other. For Prayer kindles our desire to behold God by speculation; and the mind delighted with that speculation, takes every where new inflammations to pray; the riches of the mysteries of heavenly wisdom continually stirring up in us correspondent desires to them; so that he which prayes in due

sort,

ſort, is thereby made the more attentive to hear, and he which hears, the more earneſt to pray.

The Minister that reads the Lessons standing & turning himself so as he may be best heard of all such as are present. Rubr. 2. before *Te Deum*. Turning himſelf ſo as he may beſt be heard of all, that is, turning towards the people, whereby it appears that immediately before the Leſſons he lookt another way from the people, becauſe here he is directed to turn towards them. This was the ancient cuſtome of the Church of *England*, that the Prieſt who did officiate, in all thoſe parts of the Service which were directed to the people, turn'd himſelf towards them, as in the Abſolution. See the Rubr. before Abſol. at the Communion. **Then shall the Priest or Bishop if present, stand and turning himself to the people say, &c.** So in the Benediction, reading of the Leſſons, and holy Commandments: but in thoſe parts of the office which were directed to God immediately, as Prayers, Hymns, Lauds, Confeſſions of Faith, or Sins, he turn'd from the people;

ple; and for that purpose in many Parish-Churches of late, the Reading-Pew had one Desk for the Bible, looking towards the people to the Body of the Church, another for the Prayer-book looking towards the East or upper end of the Chancel. And very reasonable was this usage; for when the people were spoken to, it was fit to look towards them; but when God was spoken to, it was fit to turn from the people. And besides, if there be any part of the World more honourable, in the esteem of Men, then another, it is fit to look that way when we pray to God in publick, that the turning of our bodies towards a more honourable place, may mind us of the great honour and majesty of the person we speak to. "And this reason *S. Au-*"*gustine* gives of the Churches ancient "custome of turning to the East in their "publick prayers, because the East is "the most honourable part of the "World, being the Region of Light, "whence the glorious Sun arises, *Aug. l. 2. de Ser. Dom. in Monte.* c. 5. That this was the constant practice of the Church

Church to turn toward the Eaſt in her publick prayers may ſufficiently appear by *S. Auguſtin* in the place laſt cited, where he ſayes, *Cum ad orationes ſtamus, ad Orientem Convertimur*; *When we ſtand at our prayers, we turn towards the Eaſt.* And by *Epiphan.* l. 1. hær. 19. c. 19. who there deteſts the madneſs of the Impoſtor *Elzaus*, becauſe that *amongſt other things he forbad praying toward the Eaſt.* And the Church of *England*, who profeſſes to conform to the antient practiſes, as far as conveniently ſhe can, as may be ſeen in many paſſages of her Canons and other places, did obſerve the ſame cuſtom in her prayers, as appears by the placing of the Desk for the Prayer-book, above mentioned, looking that way, and as may be collected from this Rubrick, which directs the Prieſt in the reading of the Leſſons to turn to the people, which ſuppoſes him, at prayer and the Pſalms to look quite another way, namely, as in reaſon may be concluded, that way which the Catholick Church uſes to do for divers reaſons: and amongſt other, for that which

Saint

S. *Auguſtine* hath given, becauſe That was *the moſt worthy part of the World*, and therefore moſt fit to be lookt to when we come to worſhip God in the Beauty of Holyneſs. Again, another reaſon may be given of turning from the people towards the upper end of the Chancel in our Prayers, becauſe it is fit in our prayers to look towards that part of the Church or Chancel, which is the higheſt and chief, and where God affords his moſt gracious and myſterious preſence, and that is the holy Table and Altar, which anciently was placed towards the upper or Eaſt end of the Chancel. This is the higheſt part of the Chancel, ſet apart to the higheſt of Religious Services, the conſecration and diſtribution of the holy Euchariſt, here is exhibited the moſt gracious and myſterious preſence of God that in this life we are capable of, the preſence of his moſt holy Body and Blood. And therefore the Altar was uſually call'd the Tabernacle of Gods Glory, His Chair of State, the Throne of God, the Type of Heaven, Heaven it ſelf. As therefore

fore the Jews in their Prayers lookt towards the principal part of the Temple, the Mercy-Seat, *Pſal.* 28. 2. So the Chriſtians in their prayers turn'd towards the principal part of the Church, the Altar, of which the Mercy-Seat was but a type. And as our Lord hath taught us in his Prayer, to look up towards Heaven when we pray, ſaying, *Our Father which art in Heaven*; not as if God were there confin'd, for he is every where, in Earth as well as in Heaven, but becauſe *Heaven is his Throne*, whereas *Earth* is but *his Footſtool*; ſo holy Church by her practice teaches us in our publick and ſolemn prayers to turn and look, not towards the inferiour and lower parts of the Footſtool, but towards that part of the Church which moſt nearly reſembles Heaven, the holy Table or Altar. Correſpondent to this practice, was the manner of the Jews of old, for at the reading of the Law and other Scriptures, he that did Miniſter, turned his face to the people, but he who read the prayers, turned his back to the people, and his face to the Ark. Mr. *THORNDYKE*

DYKE of *Relig. Assemb.* pag. 231.

For the *Choice* of these Lessons and their Order, holy Church observes a several course.

For the *Ordinary* Morning and Evening prayers she observes only this: to begin at the beginning of the year with *Genesis* for the first Lesson, and *S. Matthew* for the *S*econd in the Morning: and *Genesis* again for the First, and *S. Paul* to the *Romans* for the *S*econd Lesson at Even, and so continues on, till the Books be read over, but yet leaving out some Chapters, either such as have been read already, upon which account, she omits the *Chronicles*, being for the most part the same with the book of *Kings* which hath been read already; and some particular Chapters in some other Books: having been the same for the most part read either in the same book or some other: or else such as are full of Genealogies, or some other matter, which holy Church counts less profitable for ordinary hearers, Only in this she alters the order of the books, not reading the prophet *Esay*, till all the rest of the books be done: Be-

Because the Prophet *Esay* being the most Evangelical Prophet, most plainly propheſying of Christ, is reserved to be read a little before ADVENT.

For *Sundaies* somewhat another course is observed; for then *Genesis* is begun to be read upon *Septuagesima Sunday*; because then begins the holy time of penance and mortification, to which *Genesis* is thought to suit best, because that treats of our misery by the fall of *Adam*, and of Gods severe judgment upon the world for sin: Then we read forward the books as they lie in order, yet not all the books, but only some choice Lessons out of them. And if any Sunday be, as they call it, *a priviledged day*; that is, if it hath the history of it expressed in Scripture, such as *Easter*, *Whitsunday*, &c. then there are peculiar and proper Lessons appointed for it.

For *Saints dayes* we observe another order: for upon them (except such of them as are especially recorded in Scripture, and have proper Lessons) the Church appoints Chapters out of the moral books, such as *Proverbs*, *Ec-*

cleſiaſtes, *Eccleſiaſticus*, and *Wiſdome*, for firſt Leſſons, being excellent inſtructions of life and converſation, and ſo fit to be read upon the daies of holy Saints, whoſe exemplary lives and deaths, are the cauſe of the Churches Solemn Commemoration of them, and Commendation of them to us. And though ſome of theſe books be not, in the ſtricteſt ſenſe, Canonical, yet I ſee no reaſon, but that they may be read publickly in the Church, with profit and more ſafety, than Sermons can be ordinarily preacht there. For certainly Sermons are but humane Compoſitions, and many of them not ſo wholſome matter, as theſe which have been viewed and allowed by the judgment of the Church for many ages paſt to be Eccleſiaſtical and good, neareſt to divine of any writings. If it be thought dangerous to read them after the ſame manner and order that Canonical Scripture is read, leſt perhaps by this means they ſhould grow into the ſame credit with Canonical: It is anſwered, that many Churches have thought it no great hurt, if they ſhould, but our Church hath ſuffi-

ſufficiently ſecured us againſt that danger whatſoever it be, by ſetting different marks upon them, ſtyling the one Canonical, the other Apocryphal. As for the ſecond Leſſons, the Church in them goes on in her ordinary courſe.

The HYMNS. Te Deum, *&c.*

After the Leſſons are apointed Hymns. The Church obſerving, *S. Pauls* Rule, *Singing to the Lord in Pſalms and Hymns, and Spiritual Songs*, every way expreſſing her thanks to God.

The antiquity of Hymns in the Chriſtian Church, doth ſufficiently appear by that of our Saviour, S Matth. 26. *When they had ſung an Hymn, they went out*, upon which place, S. *Chryſ.* ſayes, *They ſung an Hymn, to teach us to do the like. Concerning ſinging of Pſalms and Hymns in the Church, we have both the Precepts and Examples of Chriſt and his Apoſtles, S. Aug. Ep.* 119. *S. Paul* ordered it in the Church of Coloſs. *Singing to your ſelves in Pſalms and*

Hymns, *Col.* 3. Which we find presently after practiſed in the Church of *Alexandria*, founded by S. *Mark*, *Euſ.* Hiſt. l. 2. c. 17. where *Philo* reports that the Chriſtans had in every place almoſt Monaſteries wherein they ſang Hymns to God, in ſeveral kinds of Meeter and Verſe. S. *Ambroſe* brought them into *Millaine*, to eaſe the peoples ſad minds and to keep them from wearineſs, who were praying night and day for their perſecuted Biſhop, and from hence came all Hymns almoſt to be called *Ambroſiani*, becauſe that by him they were ſpread over the Latin Church. *With the Morning and Evening Hymns God is delighted*, ſayes S. *Hierome*: and *Poſſidius* in the life of S. *Auguſtine* tells us, c. 28. that towards the time of his diſſolution, *S. Auguſtine wept abundantly becauſe he ſaw the Cities deſtroyed, the Biſhops and Prieſts ſequeſtred, the Churches prophaned, the holy Service and Sacraments neglected, either becauſe few or none deſired them, or elſe becauſe there were ſcarce any Prieſts left to adminiſter to them that did deſire them; laſtly, becauſe the*

Hymns

Hymns and Lauds of God were loſt out of the Church.

Theſe Hymns are to be ſaid or ſung; but moſt properly to be ſung; elſe they are not ſo ſtrictly and truly called Hymns, that is, Songs of praiſe; and not only by the Church of *England*, but by all Chriſtian Churches of old, was it ſo practiſed: and ſo holy *David* directs, Pſal. 47. 6. *O ſing praiſes, ſing praiſes unto our God: O ſing praiſes, ſing praiſes unto our King.* The profit of which ſinging Hymns is much many waies; eſpecially in this, that they inkindle an holy flame in the minds and affections of the hearers. *O how I wept*, ſayes S. *Aug. in the Hymns and holy Canticles, being enforc'd thereunto by the ſweet voices of thy melodious Church:* by reaſon of *the proneneſs of our affections to that which delights, it pleas'd the wiſdom of the Spirit to borrow from melody that pleaſure, which mingled with heavenly myſteries, cauſes the ſmoothneſs and ſoftneſs of that which touches the ear, to conveigh as it were by ſtealth, the treaſure of good things into mens minds: to this purpoſe were thoſe harmonious tunes*

of Psalms devised. And S. *Basil* in Psal. *By pleasing thus the affections, and delighting the mind of man, Musick makes the service of God more easie.*

When we sing or say these Hymns, *we stand*, which is the proper posture for Thanksgivings & Lauds, Psal. 134. *Praise the Name of the Lord, standing in the Courts of the Lord.* And 2 Chron. 7. 6. *The Priests waited on their office, the Levites also with instruments of musick of the Lord, which* David *the King had made to praise the Lord* (with the 136. Psalm,) *because his mercy endureth for ever, when* David *praised by their ministery, and the Priest sounded Trumpets before them, and all Israel* STOOD. The erection of the body fitly expresses the lifting up of the heart in joy: whence it is, that *rejoycing* in Scripture is called the *lifting up of the head*, S. Luke 21. 28. *Lift up your heads, for your redemption draweth nigh*: So then, joy being a lifting up of the soul, and praise and thanksgiving being effects of joy, cannot be more fitly expressed, then by erection and lifting up of the body, *Standing in the Courts of the Lord*, when we sing praise unto him. After

After the Morning first Lesson follows *Te Deum*, [*We praise thee O God,*] or [*O all ye works of the Lord*, &c. called *Benedicite.*] The first of which [*We praise thee O God*, &c.] was, as is credibly reported, framed miraculously by *S. Ambrose* and *S. Austine* at his Baptism, and hath been in much esteem in the Church ever since, as it deserves, being both a Creed, containing all the mysteries of Faith, and a most solemn Form of Thanksgiving, Praise, Adoration, and what not? and so hath that other Canticle [O all ye works of the Lord] in the which the whole Creation praises God together, been received and esteemed universally in the Church. *Concil. Toletan.* 4. c. 13.

After the Second Lesson at Morning Prayer is appointed, **Blessed be the Lord God of Israel**, called *Benedictus*, or, **Be joyful in the Lord**, called *Jubilate.*

After the Evening Lessons are appointed *Magnificat*, or **My soul doth magnifie the Lord**; and *Nunc dimittis*, **Lord now lettest thou thy servant depart in peace**: or else two *Psalms*. And very fitly doth the Church appoint sacred

Hymns after the Leſſons: For who is there, that hearing God ſpeak from heaven to him for his ſouls health, can do leſs then riſe up and praiſe him? and what Hymns can be fitter to praiſe God with for our ſalvation, then thoſe which were the firſt gratulations, wherewith our Saviour was entertained into the world? And ſuch are theſe. Yet as fit as they are, ſome have quarrell'd them, eſpecially at *Magnificat*, [*My ſoul doth magnifie the Lord,*] and *Nunc dimittis*, [or, *Lord now letteſt thou thy ſervant depart in peace.*] The *Objections* are theſe: That the firſt of theſe was the Virgin *Maryes* Hymn for bearing Chriſt in her womb: The latter old *Simeons*, for ſeeing and holding in his arms the bleſſed Babe: neither of which can be done by us now, and therefore neither can we ſay properly theſe Hymns.

The anſwer may be, that bearing Chriſt in the womb, ſuckling him, holding him in our arms, is not ſo great a bleſſing, *as the laying up his holy word in our hearts.* S. *Luke* 11.27. *by which Chriſt is formed in us*, *Gal.*4.19. and ſo there is

is as much thanks to be returned to God for this as for that, He that does the will of God taught in his word, may as well say, *My soul doth magnify the Lord* as the holy Virgin; for *Christ is form'd in him*, as well as in the Virgins womb. S. *Mat.* 12. 50. *Whosoever doth the will of my Father which is in heaven, the* same *is my brother, and sister, and mother.* And why may not we after the reading of a part of the new Testament, say, *Lord now lettest thou thy servant depart in peace*, as well as old *Simeon*? for in that Scripture by the eye of Faith, we see that salvation which he then saw, and more clearly reveal'd. We have then the same reason to say it, that old *Simeon* had, and we should have the same spirit to say it with.

There can nothing be more fitting for us, as we have said, then having heard the Lessons and the goodness of God therein Preach't unto us, to break out into a Song of Praise and Thanksgiving, and the Church hath appointed two to be used (either of them) after each Lesson, but not so indifferently but that the Former Practice of exemplary Churches and Reason may guide us

in the choice: For the *Te Deum*, *Benedictus*, *Magnificat*, and *Nunc Dimittis* being the moſt expreſſive Jubilations and rejoycings for the redemption of the world, may be ſaid more often then the reſt, eſpecially on Sundayes and other Feſtivals of our Lord, excepting in *Lent* and *Advent*, which being times of Humiliation, and Meditations on Chriſt as in expectation, or his ſufferings, are not ſo fitly enlarged with theſe Songs of higheſt Feſtivity, (the cuſtom being for the ſame reaſon in many Churches, in Lent, to hide and conceal all the glory of their Altars, covering them with black to comply with the ſeaſon) and therefore in theſe times may be rather uſed the following Pſalms then the foregoing Canticles, as at other times alſo, when the Contents of the Leſſon ſhall give occaſion, as when it ſpeaks of the enlargement of the Church by bringing in the Gentiles into the Fold of it, for divers paſſages of thoſe three Pſalms import that ſenſe.

And for the Canticle *Benedicite*, [*O all ye Works of the Lord*] it may be uſed not only in the aforeſaid times of Humiliation,

miliation, but when either the Leſſons are out of *Daniel*, or ſet before us the wonderful handy-work of God in any of the Creatures, or the uſe he makes of them either ordinary or miraculous for the good of the Church: Then it will be very ſeaſonable to return this Song, *O all ye Works of the Lord, bleſs ye the Lord, praiſe him, and magnifie him for ever:*] that is, ye are great occaſion of bleſſing the Lord, who therefore be bleſſed, praiſed, and magnified for ever.

The APOSTLES CREED.

The *Creed* follows. At ordinary Morning and Evening prayer, and moſt Sundaies and Holy-daies, the Apoſtles Creed is appointed; which Creed was made by the Apoſtles upon this occaſion, ſayes *Ruffinus* in *Symb.* n. 2. The Apoſtles, having received a Commandment from our Lord to Teach all Nations, and withall being commanded to tarry at *Hieruſalem* till they ſhould be furniſh'd with gifts and graces of the holy Spirit, ſufficient for ſuch

a charge, tarried patiently, as they were enjoyned, expecting the fulfilling of that promise. In the time of the stay at *Hierusalem*, they agreed upon this *Creed* as a Rule of Faith, according to the analogy of which, they and all others should teach, and as a *word of distinction*, by which they should know friends from foes. For as the *Gileadites* distinguished their own men from the *Benjamites*, by the word *Shibboleth*, *Judges* 12. 6. And as Souldiers know their own side from the Enemy by their *Word*, so the Apostles and the Church should know who were the Churches friends, and who were enemies; who were right believers, who false, by this *word of Faith*: for all that walkt according to this Rule, and profest this faith, she acknowledged for hers, and gave them her peace: but all others that went contrary to this rule and word, she accounted Enemies, *Tertul. de præscrip.* led by false spirits. For he that hears not us, is not of God; hereby know we the Spirit of truth, and the spirit of error, 1 *John* 4. 6.

This

This Creed is said daily twice, Morning and Evening. So it was of old. *Aug.* l. 1. de Symb. ad Catech. cap. 1. *Take the Rule of Faith, which is call'd the Symbol or Creed, say it daily, in the Morning before you go forth; at Night before you sleep.* And l. 50. hom. 42. *Say your Creed daily Morning and Evening.* "Rehearse your Creed to God; say not, "I said it yesterday, I have said it to "day already, say it again, say it every day: guard your selves with your "Faith: And if the Adversary assault "you, let the redeemed know, that he "ought to meet him, with the Banner "of the Cross and the shield of Faith, "above all taking the shield of Faith, Ephes. 6. *Faith is rightly called a Shield, S. Chrys.* in loc. *For as a shield is carried before the body, as a wall to defend it, so is faith to the soul; for all things yield to that: This is our victory whereby we overcome the world, even our Faith.* Therefore we had need look well to our faith, and be careful to keep that entire; and for that purpose it is not amiss to rehearse it often, and guard our soul with it.

Cum

Cum horremus aliquid recurrendum eſt ad Symbolum: When we are affrighted, run we to the Creed, and ſay, I believe in God the Father Almighty, this will guard your ſoul from fear: If you be tempted to deſpair, guard your ſoul with the Creed, ſay, I believe in Jeſus Chriſt his only Son our Lord, who was crucified, &c. for us men and our ſalvation; that may ſecure your ſoul from deſpair: If you be tempted to Pride, run to the Creed, and a ſight of Chriſts hanging upon the Croſs, will humble you: If to Luſt or uncleanneſs, to the Creed, and ſee the wounds of Chriſt, and the remembrance of them, if any thing will quench that fiery dart: If we be tempted to preſume and grow careleſs, take up again this ſhield of Faith, ſee Chriſt in the Creed coming to judgement, and this terrour of the Lords will perſwade men. In a word, the Creed is a guard and defence againſt all temptations of the world, all the fiery darts of the Devil, all the filthy luſts of the fleſh: Therefore, *above all, take the ſhield of Faith*, ſaith *S. Paul*, and be ſure to guard your ſoul

ſoul Morning and Evening with the Creed, the ſymbol of the moſt holy Faith. Beſides, This ſolemn rehearſing of our Creed, is a plighting of our faith and fidelity to God, before Devils, Angels, and Men; an engaging and devoting of our ſouls in the principal faculties and powers of it, our reaſon and underſtanding and will, wholly to God the Father, Son, and holy Ghoſt, to believe in the ever bleſſed Trinity, whatſoever fleſh and blood ſhall tempt to the contrary; which is an high piece of loyalty to God, and cannot be too often perform'd. It is that kind of Confeſſion, that *S. Paul* ſayes is neceſſary to ſalvation, as well as believing, *Rom.* 10. 10. For it is there ſaid Verſe 9. *If we confeſs with our mouth*, as well as, *if we believe with the heart, we ſhall be ſaved:* it is that kind of Confeſſion that our Lord Chriſt ſpeaks of, S. Mat. 10. 32. *Whoſoever ſhall confeſs me before men, him will I confeſs alſo before my Father which is in Heaven.* And therefore ſince it is a ſervice ſo acceptable, it cannot be thought unreaſonable for the Church

Church to require it Morning and Evening. The Creed follows soon after the Lessons and very seasonably; for in the Creed we confess that Faith, that the Holy Lessons teach.

The Creed is to be said not by the Priest alone, but *by the Priest and people together.* Rubr. *before the Creed.* For since Confession of Faith in publick before God, Angels and men is so acceptable a service to God, as is shewn; Fit it is that every man as well as the Priest, should bear his part in it, since every man may do it for himself as well, nay, better than the Priest can do it for him, for as every man knows best what himself believes, so it is fittest to confess it for himself, and evidence to the Church his sound Belief, by expresly repeating of that Creed and every particular thereof, which is and alwayes hath been accounted the Mark and Character, whereby to distinguish a True Believer from an Heretick or Infidel.

We are required to say the Creed *standing*, by this Gesture signifying our Readiness to Profess, and our Resolution

tion to adhere and ſtand to this holy Faith.

Of *Athanaſius*'s CREED.

Beſides the Apoſtles Creed, holy Church acknowledges two other, or rather two explications of the ſame Creed, *the Nicene*, and *Athanaſius his Creed*: of the Nicene Creed ſhall be ſaid ſomewhat in the proper place, the Communion-Service where it is uſed. *Athanaſius his Creed is* here to be accounted for, becauſe it is ſaid ſometimes in this place in ſtead of the Apoſtles Creed. It was compoſed by *Athanaſius*, and ſent to Pope *Julius*, for to clear himſelf and acquit his Faith from the ſlanders of his *Arian* Enemies, who reported him erroneous in the faith. It hath been received with great Veneration as a treaſure of an ineſtimable price, both by the Greek and Latin Churches, *Nazianz. de laud. Athan. orat.* 21. and therefore both for that authority, and for the teſtification of our Continuance in the ſame Faith, to this day, the Church rather

rather uſes this and the Nicene explanations, then any other Gloſs or Paraphraſe deviſed by our ſelves: which, though it were to the ſame effect, notwithſtanding could not be of the ſame credit nor authority.

This Creed is appointed to be ſaid upon the dayes named in the *Rubrick*, for theſe Reaſons, partly, becauſe thoſe daies, many of them are moſt proper for this Confeſſion of the Faith, which of all others is the moſt expreſs, concerning the Trinity, becauſe the matter of them much concerns the manifeſtation of the Trinity, as *Chriſtmas*, *Epiph.* *Trinity Sunday*, and *S. John Baptiſts day*, at the higheſt of whoſe Acts, the Baptizing of our Lord, was made a kind of ſenſible manifeſtation of the Trinity; partly, that ſo it might be ſaid once a moneth at leaſt; and therefore on S. *James*, and S. *Barthol.* daies, and withall at convenient diſtance from each time, and therefore on S. *Mat.* *Matthias*, *Sim.* and *Jude*, and *S. Andrew's*.

The

The Lord be with you.

This Divine Salutation taken out of Holy Scripture, *Ruth* 2. was frequently used in Ancient Liturgies before Prayers, before the Gospel, before the Sermon, and at other times, and that by the direction of the holy Apostles, sayes the *Council* of *Braccara.* It seems as an *Introit* or entrance upon another sort of Divine Service, and a good Introduction it is, serving as an holy excitation to Attention and Devotion, by minding the people what they are about, namely such holy Services, as without Gods assistence and special grace cannot be performed, and therefore when they are about these Services, the Priest minds them of it by saying, The Lord be with you; And again, it is a most excellent and seasonable Prayer for them, in effect thus much, The Lord be with you, to lift up your Hearts and raise your Devotions to his Service. The Lord be with you, to accept your Services. The Lord be with you, to reward you hereafter with eternal life.

The

The people Anſwer, **And with thy Spirit.** Which form is taken out of 2 *Tim.* 4. 22. and is as much as this, Thou art about to Offer up Prayers and ſpiritual Sacrifices for us, therefore we pray likewiſe for thee, that He, without whom nothing is good and acceptable, may be with thy ſpirit while thou art exerciſed in theſe Spiritual Services, which muſt be performed with the Spirit; according to S. *Paul*, 1 *Cor.* 14. 15. Thus the Prieſt prayes and wiſhes well to the people, and they pray and wiſh well to the Prieſt. And ſuch mutual Salutations and Prayers as this and thoſe that follow, where Prieſt and people interchangeably pray each for other, are Excellent expreſſions of the Communion of Saints, Both acknowledging thus, that they are all one body, and each one members one of another, mutually caring for one anothers good, and mutually praying for one another, which muſt needs be, if well conſidered, and duly performed, excellent *Incentives* and provocations to Charity and love one of another; and (as S. *Chryſ.* obſerves hom. 3. in *Col.*) if theſe

these solemn mutual Salutations were religiously performed, it were almost impossible that Priest and people should be at Enmity. For can the People hate the Priest that blesses them, that prayes for them, *The Lord be with you*, or, *Peace be with you*? which was anciently the Bishops Salutation, in stead of the Lord be with you. Or can the Priest forget to love the People that daily prayes for him, **And with thy Spirit.**

Let us pray.

These words are often used in ancient Liturgies, as well as in ours, and are an Excitation to prayer, to call back our wandring, and recollect our scattered thoughts, and to awaken our Devotion, bidding us mind what we are about, namely now when we are about to pray; to pray indeed, that is, heartily and earnestly. The Deacon in ancient Services was wont to call upon the people often ἐκτενῶς δεηθῶμεν. Let us pray vehemently; nay, ἐκτενέστερον, still more vehemently, and the same vehemency and earnest devotion which the manner of these old Liturgies breathed, does our Church in her Liturgy call

call for, in these words, **Let us pray**, that is, with all the earnestness and vehemency that we may, that our prayers may be such as S. *James* speaks of, active, lively spirited prayers, for these are they that avail much with God. And there is none of us but must think it needful thus to be call'd upon and awakened; for thoughts will be wandring, and devotion will abate and scarce hold out to the prayers end, though it be a short one; that well said the old Hermit, (whom *Melanc.* mentions in his discourse *de Orat.*) *There is nothing harder then to pray.*

These words, **Let us pray**; as they are an Incitation to prayer in general, so they may seem to be sometimes an Invitation to another Form of petitioning, as in the Litany and other places: it being as much as to say, Let us collect our alternate supplications by Versicles and Answers into Collects or Prayers. In the Latin Liturgies (their Rubricks especially) *Preces* and *Orationes* seem to be thus distinguished, that *Preces* or Supplications were those alternate Petitions, where the people answered

answered by responsive Versicles; *Oratio*, or prayer was that which was said by the Priest alone, the people only answering, *Amen.*

Lord have mercy upon us.
Christ have mercy, &c.
Lord have mercy, &c.

This short Litany as it was called by some Ancients, this most humble and piercing Supplication to the Blessed Trinity, Father, Son and Holy Ghost, was frequently used in ancient Liturgies, as it is to be seen in them, and also in the COUNCIL of VAS. c. 5. *Anno Dom.* 440, or thereabouts. "Because "(saith that Council) the sweet and "wholsom Custom of saying *Kyrie* "*Eleeson*; or *Lord have mercy upon us*, "with great affection and compunction, hath been received into the whole "Eastern and most of the Western "Church: Therefore be it enacted that "the same be used in our Churches "at Mattins, Evensong, and Commu-"nion-Service.] It was anciently called ἰκετικὴ ἐκτενὴς, the earnest or vehement supplication; because as it is a most pathetick Petition of mercy to every

every Perſon of the Bleſſed Trinity, ſo it was uttered by thoſe primitive good men, with much earneſtneſs and intention of Spirit, being ſenſible of their danger of ſinking into endleſs perdition, without the mercy of the Bleſſed Trinity, and therefore (with no leſs earneſtneſs than S. *Peter* cryed, *Maſter Save*, when he was ſinking into the ſea) did they cry out Lord have mercy. God the Father have mercy, God the Son have mercy, God the holy Ghoſt have mercy: have mercy upon us in pardoning our ſins, which make us worthy to be caſt out of thy favour, but unworthy to ſerve thee: Have mercy, in helping our weakneſs, and inability of our ſelves to ſerve thee, Many are our Dangers, many are our wants, many wayes we ſtand in need of mercy, therefore *Lord have mercy*, &c. This excellent Comprehenſive Litany is ſeaſonable at all times, and all parts of the Service, after our Singing of Hymns and Pſalms, after our Hearing and Confeſſion of Faith, ſuch is our unworthineſs, ſuch our weakneſs, that it cannot be thought amiſs

amiss to beg Gods Mercy, after we have pray'd, such is our dulness and coldness in our prayers that we had need pray, *Lord have mercy upon us.*

It may be observed that this earnest and humble supplication was usually in old Services, and so is in ours, set immediatly before *the Lords Prayer*, as a preparation to it, and very fitly; For as we cannot devise a more suitable preparation to prayer then this humble Petition of Mercy, and acknowledgement of our own misery; so is there no Prayer whereto greater preparation is required then that Divine Prayer sanctified by the sacred Lips of our Lord, wherein we say, *Our Father, &c. Clem.* in *Const.* l. 7. c. 25. advises, when we say this prayer to be careful to prepare our selves so that we may in some manner be worthy of this divine Adoption to be the Sons of God; lest if we unworthily call him Father, He upbraid us as he did the Jews, *Mal.* 1. If *I be your Father, where is mine Honour?* The Sanctity of the Son is the Honour of the Father. Indeed it is so great an Honor to call God *our Father*,

1 *Joh.* 3. that we had need with all humility beg pardon of his Majesty, before we venture upon so high a title. Therefore our Mother the Church hath been careful to prepare us for this divine Prayer, sometimes by a confession of our sins and Absol. as at *Morning* and *Evening Service*; but most commonly by this short Litany: First, teaching us to bewail our unworthiness and pray for mercy, and then with an humble boldness to look up to Heaven and call God *our Father*, and beg further Blessings of Him.

VERSICLES and Answers.

After the *Lords Prayer* follow short *Versicles* and *Answers* taken out of Holy Scripture, *Psal.* 85. 7. *Psalm* 20. 10. *Psal.* 132. 9. *Psal.* 28. 10. 2 *Kings* 20. 19. *Psalm* 51. 10. 11.

The Priest beginning and the people Answering, contending in an holy Emulation who shall be most devout in these short, but pithy Ejaculations, or Darts cast up to Heaven. Such short Ejacula-

Ejaculations were much used by the devout Brethren, which S. *Augustine* commends as the most piercing kind of prayer, *Ep.* 121. Such as these were, that of the *Leper*, S. Matth. 8. 1. *Lord, if thou wilt thou canst make me clean*: and that of the *Disciples*, S. Matth. 8. 24. *Master save us, we perish.* Short, but powerful, as you may see by our Saviours gracious acceptance of them.

And here I must further commend the Order of *ANSWERS* of the *PEOPLE* in all places of the *Service* where it stands. It refresheth their attention, it teaches them their part at publick prayers, not to stand by and censure how well the Priest playes the Mouth of the Congregation. Lastly, it unites the affections of them altogether, and helps to keep them in a league of perpetual amity. For if the Prophet *David* did think that the very meeting of men together in the house of God, should make the bond of their love indissoluble, *Psalm* 55. 15. How much more may we judge it reasonable to hope that the like effects may grow in each of the people toward other, in

them all, towards the Priest, and in the Priest towards them; between whom there daily and interchangeably pass, in the hearing of God himself, and in the presence of his holy Angels, so many heavenly Acclamations, Exultations, Provocations, Petitions, Songs of comfort, Psalms of praise and thanksgiving, in all which particulars, as when the Priest makestheir suits,and they with one voice say, *Amen.* Or when he joyfully begins, and they with like alacrity follow, deviding betwixt them the Sentences, wherewith they strive which shall most shew his own, and stir up others zeal to the glory of God, as in the *Psalms* and *Hymns*; Or when they mutually pray for each other, the Priest for the people, and the people for him, as in the *Verficles* immediately before the morning Collects. Or when the Priest proposes to God the peoples necessities, and they their own requests for releif in every of them, as in the *Litany*: Or when he proclaims the *Law* of *God* to them as in the *Ten Commandments*: they adjoyning an humble acknowledgement of their common

common imbecillity to the several branches thereof, together with the lowly requests for Grace to perform the things commanded, as in the *Kyries* or *Lord have mercy upon us, &c.* at the end of each Commandment. All these Interlocutory Forms of Speech, what are they but most effectual, partly testifications, partly inflammations of all piety?

"*The Priest when he begins these short* "*prayers is directed by the Rubrick to* "STAND.

It is noted that the Priest in the holy offices is sometimes appointed to *kneel*, sometimes to *stand*. The Reason of this we shall here once for all enquire,

The Priest or Minister being a man of like infirmities with the rest of the Congregation, a sinner, and so standing in need of grace and pardon, as well as the rest, in all confessions of sins, and penitential prayers, such as the *Litany* is, is directed to beg his pardon and grace upon his knees. He being moreover a Priest or Minister of the most high God, that hath received from him an office and authority, sometimes *stands*,

to signifie *that his office* and authority: which office of his may be considered, either in relation to God, or the people. As it relates to God, so he is Gods Embassadour. 2 *Cor.* 5. 20. to whom is committed the *Ministery of Reconciliation*, in which respect he is to *Teach*, *Baptize*, *Consecrate the holy Eucharist*, *Bless and Absolve the penitent*; and in all these acts of Authority, which he does in the name and person of Christ, he is to *stand*.

As his office relates to the people, so he is in their stead, for them appointed by God to offer up gifts and sacrifices to God, particularly the sacrifice of praise and thanksgiving, together with their praiers; so we read, *Heb.* 5. 1. *Every high priest or priest* (so the words are promiscuously used, *Heb.* 8. 3, 4.) *taken from among men, is ordained for men*, or in their stead, *in things pertaining to God, to offer both gifts and sacrifices for sins.* Which definition of a Priest, bolongs not only to a Priest of the Law, but also to a Priest or Minister of the Gospel. For S. *Paul* from this definition proves that our *Lord Christ*, who was after the order of *Melchisedeck*, not of *Aaron*, a Priest of the Gospel

Gospel, not of the Law, ought not call himself, v. 5 but was *appointed by God*, and moreover, that he *ought to have gifts and sacrifices to offer*, Heb. 8. 3. *because every High Priest, or Priest, is ordained to offer gifts and sacrifices.* These arguments of S. *Paul* drawn from this definition are fallacious and unconcluding, unless this be the definition of a Gospel-Priest as well as a Legal. Seeing then that we must not conclude S. *Pauls* arguments to be unconcluding, we must grant, that the Ministers of the Gospel are appointed by God to offer up the sacrifices of prayers and praises of the Church for the people, thus to stand betwixt God and them, and to shew this his office, in these services he is directed to *stand.* By this we may see what advantage it is to the people, that their prayers are offered up by a Priest. For God having appointed him to this office, will certainly assist and accept his own constitution: and though the Minister be wicked, or undevout in his prayers, yet God, that will punish this neglect in himself, will certainly accept of his office for the people. Upon this

ground probably it was that God ſent *Abimalech* to *Abraham* to pray for him, for he was a Prophet, *Geneſ.* 20. 7.

The Collects.

The Collects follow, which are thought by divers to be ſo called, either becauſe they were made by the Prieſt, *ſuper collectam populi*, over, or in behalf of the Congregation, meeting, or collection of the people; or rather, becauſe the Prieſt doth herein *collect* the Devotions of the people, and offer them up to God; for though it hath been the conſtant practice from the beginning, for the people to bear a vocal part by their Suffrages and Anſwers in the publick ſervice of God (which for that very reaſon was by the Ancients called *Common Prayer*, as may be gathered out of *Juſtin Martyr. Apol.* 2. S. *Aug.* Epiſt. 118. and others;) yet for the more renewing and ſtrengthning of their earneſtneſs, importunity, and as it were wreſtling with God, and hope of prevailing, they deſired that themſelves and their devotions

ſhould

ſhould in the cloſe be recommended tō God by the Prieſt, they all joyning their aſſent and ſaying *Amen* to it. And that is the reaſon why in many of the Collects, God is deſired to hear the petitions of the people (to wit, thoſe that the people had then made before the Collect) that they come in at the end of other devotions, and were by ſome of old called *Miſſæ*, that is to ſay, Diſmiſſions, the people being diſmiſſed upon the pronouncing of them and the Bleſſing, the Collects themſelves being by ſome of the Ancients called Bleſſings, and alſo *Sacramenta*, either for that their chief uſe was at the Communion, or becauſe they were uttered *Per Sacerdotem*, by one conſecrated to holy Offices.

But it will not be amiſs to enquire more particularly what may be ſaid for theſe very Collects which we uſe, they being of ſo frequent uſe and ſo conſiderable a part of the Devotion of our Church.

And firſt concerning their Authors and Antiquity, we may obſerve, that our Church endeavouring to preſerve,

not only the Spirit, but the very Forms (as much as may be, and in a known tongue) of ancient Primitive Devotion, hath retained these very Collects (the most of them) among other precious Remains of it: for we find by ancient testimony that they were composed or ordered, either by S. *Ambrose*, *Gelasius*, or *Gregory* the Great, those holy Bishops and Fathers of the Church; and therefore having daily ascended up to Heaven like Incense from the hearts and mouths of so many Saints in the Ages since their times, they cannot but be very venerable, and relish well with us, unless our hearts and affections be of a contrary temper.

Secondly, for the object of these Collects, they are directed to God in the Name of Jesus Christ our Lord, for so usually they conclude, and very fitly: For Christ is indeed the Altar upon which all our prayers are to be offered, that they may be acceptable; *Whatsoever ye shall ask the Father in my Name he will give it you*, S *John* 16. 23. And so it was the custome of old: *Itaque Orati-*

Orationes noſtras vitam & ſacrificia, & omnia noſtra offerimus tibi Pater aſſiduè per Dominum noſtrum Jeſum Chriſtum, &c. Bernard. de *Amore Dei*, cap. 8. But yet we may obſerve that a few Collects are directed to Chriſt, and in the Litany ſome ſupplications to the holy Ghoſt, beſide that precatory Hymn of *Veni Creator* in the *Book* of *Orainations*, and that ſome Collects, eſpecially for great Feſtivals conclude with this acknowledgment, *that Chriſt with the Father and the Holy Ghoſt, liveth and reigneth one God world without end.* And this ſeems to be done to teſtifie what the Scripture warrants, that although for more congruity we in the general courſe of our prayers go to the Father by the Son, yet that we may alſo invocate both the Son and the Holy Ghoſt, and that while we call upon one, we equally worſhip and glorifie all Three together. *Quia dum ad ſolius Patris perſonam honoris ſermo dirigitur, bene credentis fide tota Trinitas honoratur*, ſaith *Fulgentius, lib. 2. ad Monimum.*

Thirdly for their Form and Proportion, as they are not one long continued

tinued prayer, but divers ſhort ones, they have many Advantages to gain eſteem: The Practice of the Jews of old, in whoſe preſcribed Devotions we find a certain number of ſeveral prayers or Collects to be ſaid together, the example of our Lord in preſcribing a ſhort form; the judgment and practice of the Ancient Chriſtians in their Liturgies, and S. *Chryſoſtome* among others commends highly ſhort and frequent Prayers with little diſtances between, *Hom.* 2. *of Hanna*, ſo doth *Caſſian* alſo, and from the judgment of others that were much exerciſed therein. 2 Lib. cap. 10. de *Inſtitut. Cœnob.* And laſtly, as they are moſt convenient for keeping away coldneſs, diſtraction and illuſions from our devotion, for what we elſewhere ſay in praiſe of ſhort Ejaculations is true alſo concerning Collects, and that not only in reſpect of the Miniſter, but the people alſo, whoſe minds and affections become hereby more erect, cloſe and earneſt by the oftner breathing out their hearty concurrence, and ſaying all of them *Amen* together at the end of each Collect.

Fourth-

Fourthly, the Matter of them is moſt Excellent and remarkable: It conſiſts uſually of two parts: An humble acknowledgment of the Adorable Perfection and Goodneſs of God, and a congruous petition for ſome benefit from him. The firſt is ſeen not only in the Collects for Special Feſtivals or benefits; but in thoſe alſo that are more general; for even in ſuch what find we in the beginning of them but ſome or other of theſe and the like acknowledgments? *That God is Almighty, everlaſting, Full of Goodneſs and Pity, the Strength, Refuge and Protector of all that truſt in him, without whom nothing is ſtrong, nothing is Holy, no continuing in ſafety or Being, that ſuch is our weakneſs and frailty that we have no power of our ſelves to help our ſelves, to do any good, to ſtand upright, cannot but fall; That we put no truſt in anything that we do, but lean only upon the help of his heavenly Grace, That he is the Author and giver of all good things, from Whom it comes that we have an hearty deſire to pray or do him any true or laudable Service, that he is alwayes*

more

more ready to hear then we to pray, and to give more than we desire or deserve, having prepared for them that love him such good things as pass mans understanding.

These, and the like expressions can be no other then the breathings of the Primitive Christians, who with all self-denial made the grace of God their Hope, Refuge, Protection, Petition, and Profession against all proud Hereticks and Enemies of it: And the Petitions which follow these humble and pious acknowledgments and praises are very proper, holy and good, which will better appear, if we consider the matter of each collect apart.

The first in order among the Collects is that *for the day*. Now as on every day or season there is something more particularly commended to our meditations by the Church, so the first Collect reflects chiefly upon that, though sometimes more generally upon the whole matter of the *Epistle* and *Gospel*, desiring inspiration, strength and protection from God Almighty, in the practice and pursuance of what is set

ſet before us. But concerning the matter of the Collects for the day, is ſpoken afterward in the particular account that is given of each *Epiſtle, Goſpel* and *Collect*.

The ſecond Collect is for *Peace*, according to S. *Pauls* direction, 1 *Tim.* 2. and *Orbem Pacatum*, that the World might be quiet, was ever a clauſe in the Prayers of the Primitive Church; and good reaſon: For Peace was our Lords Legacy, My peace I leave with you, his New-years gift, *Pax in terris, Xenium Chriſti*, He prayed for peace, paid for peace, wept for it, bled for it: Peace ſhould therefore be dear to us, all kind of peace, outward peace and all: for if there be not a quiet and peaceable life, there will hardly be godlineſs and honeſty, 1 *Tim.* 2. This Collect then is fit to be ſaid daily, being a prayer for peace, and ſo is that which follows.

The third *for Grace* to live well: for if there be not peace with God by an holy life, there will never be peace in the World. No Man can ſo much as think a good thought, much leſs lead

a

a godly life without the grace of God; therefore that is also pray'd for, together with Gods protection for the day or night following.

Then the Prayers—— according to S. *Paul.* 1 *Tim.* 2. Who exhorts *that Prayers and Supplications be made for all men.* In particular for Kings, and the Reason he there gives, sufficiently shews the necessity of Praying particularly and especially for them; namely, that we may lead a quiet and peaceable life in all godliness and honesty: which can hardly be done if they do not help towards it. For as the Son of *Syrach* sayes *Chap.* 10. 2. *As the Judge of the people is himself, even so are his officers, and what manner of man the Ruler of the City is, such are all they that dwell therein.* A good *Josiah*, *Hezekiah*, or *David*, promote religion and honesty and the right worship of God among the people; but a *Jerobeam* by setting up Calves in *Dan* and *Bethel*, makes all the people sin.

After this follows a prayer for the *Church*, excellently described by *Bishops*, *Curats*, and *the people committed*

to

to their Charge.] By Curates here are not meant Stipendaries, as now it is uſed to ſignifie, But all thoſe whether Parſons or Vicars, to whom the Biſhop, who is the chief Paſtor under Chriſt, hath committed the cure of ſouls of ſome part of his flock and ſo are the Biſhops Curates. The Biſhop with theſe Curates, a flock or Congregation committed to their charge, make up a Church. For according to our Saviours definition, a Church is a *Shepherd, and his Sheep that will hear his voice*; to which S. *Cyprians* deſcription agrees, *Ep.* 69. *Illi ſunt Eccleſia plebs Sacerdoti adunata, & paſtori ſuo grex adhærens.* "The Church is a Con-"gregation of Believers united to their "Biſhop, and a Flock adhering to their "Shepherd; whence you ought to know, ſayes he, that *the Church is in the Biſhop, and the Biſhop in the Church, and they that are not with the Biſhop, are not in the Church.* Now becauſe the Biſhops are the guides and governors of the Church, ſo that all acts of the Church are ordered and directed by them, as the ſame *Cyprian* ſaies, therefore

fore the Custome of the Church alwayes was, and not without reason, to pray particularly by name for their Bishop, as they did for the King.

To make this Church, to gather it from among Infidels and Heathens, and to preserve it from all her subtil and potent enemies, *by the healthful Spirit of his Grace*, is an act of as great power, and a greater miracle of Love, then to create the world. *Although thou beest Wonderful, O Lord, in all thy Works, yet thou art believed to be most wonderful in thy works of piety and mercy*, Saies S. *Augustine*, and therefore the Preface is suitable, **Almighty God which only workest great marvails, send down upon thy Church, Bishops, Curates, and the Congregation committed to their charge, the healthful spirit of thy grace.**

The BLESSING.

We end our Service with a BLESSING, which is to be pronounced by *the Bishop, if he be present.* See the Rubrick before the Blessing in the *Communion*-Service. Then the Priest or Bishop,

Biſhop, if preſent, ſhall let them depart with this Bleſsing. This is order'd for the honour of the Biſhops authority, *Heb.* 7. 7. *Without contradiction the leſs is bleſſed of the greater.*

Therefore bleſsing being an act of Authority, the Biſhop ought not to be bleſt by the Prieſt, but the Prieſt by the Biſhop.

This bleſsing of the Biſhop or Prieſt was ſo highly eſteem'd in the Primitive times, that none durſt go out of the Church till they had received it, according to the *Councils* of *Agatha Can.* 31. in the year 472. and *Orleance the third, Can.* 22.

And when they received it, they did it *kneeling or bowing down their heads.* And the Deacon, to prepare them to it, was wont to call out immediately before the time of the Bleſsing in ſuch words as theſe, *Bow down your ſelves to the Bleſſing, Chryſoſt. Liturg.* The *Jews* received it after the ſame manner, *Eccleſ.* c. 50. v. 23. *When the Service was finiſhed, the high Prieſt went down, and lifted up his hands over the Congregation to give the bleſſing of the Lord with his lips,*

lips, and they bowed down themſelves to worſhip the Lord, that they might receive the Bleſſing from the Lord the moſt high. And doubtleſs did we conſider the efficacy and vertue of this bleſſing of Prieſt or Biſhop, we could do no leſs then they did. For it is God from heaven that bleſſes us by the mouth of his Miniſter. We have his word for it *Numbers* 6. 22. *And the Lord ſpake to* Moſes, *ſaying, Speak to Aaron and his ſons, ſaying, On this wiſe ſhall ye bleſs the children of Iſrael. The* Lord *bleſs thee*, &c. *And they ſhall put my name upon the children of Iſrael*, and *I will bleſs them.* And the ſame promiſe of Gods aſſiſtence, and ratifying the Prieſts Bleſſing, we have in the Goſpel, S. *Matth.* 10. 13. S. *Luke* 10. 5. where our Saviour charges his Apoſtles and Diſciples that into whatſoever houſe they enter they ſhould *ſay*, not pray; *ſay* with authority, *Peace be to this houſe*, and (not if your prayers be fervent, or if they in the houſe joyn in prayer with you, but) *if the Son of Peace be there*: that is, if he that dwels in the houſe hinders not, nor reſiſts your bleſſing, if he be a perſon capable

pable of so much good as your blessing; (for this is signified by this Hebrew phrase, *Son of peace*) *your peace shall rest upon him*: but if he be not such a son of peace, *your blessing shall return to you again*, which it could not be said to do, unless vertue together with the blessing had gone out from them.

The *EVENING SERVICE* differs little or nothing from the Morning, and therefore what hath been said concerning the Morning office, may be applyed to that.

The LITANY.

Litany signifies an humble, an earnest Supplication. These Forms of prayers call'd Litanies, (wherein the people are more exercised than in any other part of the Service, by continual joyning in every passage of it,) are thought by some to have been brought into the Church about four hundred years after Christ, in times of great calamity, for the appeasing of Gods wrath. True it is, that they are very seaso-

seasonable prayers in such times, and therefore were by *Gregory* and others used in their Processions, for the averting of Gods wrath in Publick calamities, but it is as true, that they were long before that time, even in the first Services that we find in the Church, used at the Communion-Service, and other Offices, as Ordination of Priests, and the like: witness *Clem. Const.* l. 8. c. 5, 6, 10. where we find the Deacon ministring to the people, and directing them from point to point what to pray for, as it is in our Litany, and the people are appointed to answer to every Petition, *Domine miserere*, Lord have mercy. And in all Liturgies extant, (as Mr. *Thorndike* hath well obserued in his Book of *Religious Assemblies*,) the same Allocutions or προφωνήσεις, which are indeed Litanies, may be seen. And S. *Aug.* Ep. 119. c. 18. tells us of the Common Prayers, which were indited or denounced by the voice of the Deacon. All which make it probable that the practice of Litanies, is derived from the Apostles, and the custome of their time. And

S. *Chrys.*

S. *Chrys.* in *Rom.* c. 8. seems to assert the same: For upon that verse, *We know not what we should pray for as We ought, but the Spirit helps our infirmities*, he saies thus; In those dayes amongst other miraculous gifts of the Spirit, this was one, *Donum precum*, the gift of making prayers for the Church, to help the ignorance of the people that knew not what to pray for as they ought; he that had this gift, stood up, and prayed for the whole Congregation, and taught them what to pray for: whose Office now the Deacon performs: *viz.* by directing them from point to point, what to pray for. To every of which Petitions, sayes *Clem.* above cited, the people were to answer, *Domine Miserere.* This continual joyning of the people in every passage of it, tends much both to the improving and evidencing that fervour and intention, which is most necessary in prayers. Hence was it that these Forms of prayers, (where the peoples devotion is so often excited, quickned, and exercised by continual Suffrages, such as *Good Lord deliver us*, *We beseech*

seech thee to hear us good Lord,) were called ἱκετηρίαι δεήσεις, earneſt or intenſe Petitions. In which, if they were reliſhed aright, the earneſt and vehement devotion of Primitives times, ſtill breaths; and in theſe prayers, if ever we pray with the Spirit.

Concerning the Litany of our Church, we may boldly ſay, and eaſily maintain it, that there is not extant any where; 1. A more particular excellent enumeration of all the Chriſtians either private or Common wants; Nor 2. A more innocent, blameleſs form, againſt which there lies no juſt exception; Nor 3. A more Artificial Compoſure for the raiſing of our devotion, and keeping it up throughout, then this part of our Liturgy.

In the beginning it directs our *prayers* to the right object, the Glorious TRINITY. For neceſſary it is, that we ſhould know whom we worſhip. Then it proceeds to *Deprecations*, or prayers againſt evil; laſtly, to *Petitions* for good. In the *Deprecations*, as right method requires, we firſt pray againſt ſin, then againſt puniſhment; becauſe ſin is the greateſt

greateſt evil. From all which we pray to be delivered by the holy actions and paſſions of CHRIST, the only merits of all our good. The like good order is obſerved in our *Petitions* for good. Firſt, we pray for the *Church Catholick*, the common mother of all Chriſtians; then for *our own Church*, to which, next the Church Catholick, we owe the greateſt obſervance and duty. And therein, in the firſt place for the principal members of it, in whoſe welfare the Churches peace chiefly conſiſts. After this we pray particularly for thoſe ſorts of men that moſt eſpecially need our prayers, ſuch amongſt others, as thoſe whom the Law calls *miſerable perſons*.

The Litany is not one long continued prayer, but broken into many ſhort and pithy Ejaculations: that the intention and devotion which is moſt neceſſary in prayer, may not be dull'd and vaniſh, as in a long prayer it is apt to do; but be quickned and intended, by ſo many new and quick petitions; and the nearer to the end, the ſhorter and livelier it is, ſtrengthning our devotions by raiſing in us an apprehenſion of

our misery and distress, ready, as it were to sink and perish; and therefore crying out as the Disciples did, *Master, save us, we perish*: O Lamb of God hear us, O Christ hear us, Lord have mercy upon us. Such as these are the active, lively spirited prayers, ἐνεργούμεναι, which S. *James* mentions and tells us, *availe much*. S. *James* 5. 16.

The *Doxology*, or *Glory be to the Father*, &c. is much used in our Service, after Confession, after *Athanasius*'s Creed, and especially after each Psalm and Canticle, as a most thankful adoration of the holy Trinity, upon reflection on the matter going before, And therefore is very fitly divided betwixt the Priest and people in saying it, according as the matter going before was; and it is in those places said *standing*, as the most proper posture for thanksgiving or Adoration. Here in the Litany, it is said in a way somewhat different; for after that the Priest and people have in the supplications afore going besought God that He would arise, help and deliver them, as he did their fore-fathers of old, for his

his Names ſake and Honour, the Prieſt does Collect-wiſe ſum up This; praying, that by ſuch deliverances, all glory may redound to God the Father, Son, and Holy Ghoſt, as it was in the beginning, is now and ever ſhall be, *&c.* the people anſwering only, *Amen*, as it were after a *Collect*, and continuing *kneeling*; becauſe both this, as it is here uſed, and other parts of the Litany before and after, are matters of humble ſupplication, and ſo moſt fit to be tendred to God in that poſture.

In the former part of the Litany, the Prieſt hath not a part ſo proper but that it may be ſaid by a Deacon or other, and it uſeth to be ſung by ſuch in Cathedral and Collegiate Churches and Chappels, and both it and all other our alternate Supplications, which are as it were the Leſſer Litanies, do much reſemble the ancient Prayers indicted by the Deacons, as we have ſaid; but in the latter part of the Litany, from the Lords prayer, to the end, the Prieſt hath a part more peculiar, by reaſon of the eminency of that prayer, and that other Collects follow, wherein the

Prieſt doth recommend again the petitions of the people to God (as in that prayer, *We humbly beſeech thee O Lord mercifully to look upon our infirmities*, &c.) and Solemnly offers them up to God in the behalf of the people, to which the people anſwer, *Amen*: and therefore theſe Collects after the Litany, though the matter of them hath been prayed for before particularly in the Supplications foregoing, may be ſaid, without the charge of needleſs tautology, for here the Prieſt does by vertue of his ſacred Office, ſolemnly offer up and preſent to God theſe petitions of the people, as it was uſually done in ancient Liturgies; Praying God to accept the peoples Prayers as he doth more then once in S. *Chryſoſt.* Liturgy, particularly in that Prayer which we have out of it in our Litany. For when the Deacon hath (as we have obſerved) miniſtred to the People ſeveral Petitions, to which they anſwer, *Lord have mercy*, Litany-wiſe, then the Prieſt Collect-wiſe makes a Prayer to God to accept the peoples petitions, the Deacon in the mean time proceeding

ceeding to dictate to the people more Supplications, which the Prieſt in another Collect offers up to God Solemnly, but ſecretly, ſo that though in ſome of thoſe Collects the Prieſt at the Latter end, ſpake out ſo that the people might hear and anſwer, *Amen*, or *Glory be to the Father*, or the like, (which they might well do, for though the Prayer were ſaid by the Prieſt ſecretly, yet it was preſcribed, and ſuch as the people knew before hand) yet ſome of them were ſaid throughout ſecretly by the Prieſt, to which the people were not required to make any Anſwer;

The reaſon of theſe *Secreta*, ſecret prayers ſaid by the Prieſt, may be partly for variety to refreſh the people, but chiefly, as I conceive, that by this courſe the people might be taught to underſtand and reverence the office of the Prieſt, which is to make an atonement for the people, and to preſent their prayers to God, by that very offering of them up, making them more acceptable to God. All which depends not upon the peoples conſent or confir-

mation of his office, but upon Gods alone appointment and institution; who hath set him apart to these offices of offering gifts and Sacrifices for the people, *Heb.* 5. 1. And therefore as it was appointed by God, that when A*aron* by his Priestly office was to offer for the people and make an atonement for them, none of the people were to be present, *Lev.* 16. 17. So the Church ordered that at some times, when the Priest was making an atonement for the people, and offering up for them and the acceptation of their prayers, the Merits & Passion of Christ, none should seem actually to assist, but the Priest shou'd say it μυστικῶς, secretly and mystically. Yet lest the people should be unsatisfied, and suspicious that the Priest had neglected this his office, which they could not be assured that he had performed, because it was done secretly; therefore the Church appointed that the Priest should at the end of the Service come down from the Altar, and standing behind the Pulpit in the midst of the people say a loud a prayer, (call'd εὐχὴ ὀπισθάμβωνος

Goar.

Goar. p. 154.) which was a ſum or Compendium of all that the people had before petitioned for, which he then ſolemnly offered up to God.

The *Church* of *England* is generally in her Common Prayers, as for an humble, ſo for an audible voice, eſpecially in the Lords Prayer appointing it to be ſaid, in the Rubrick before it, with a *loud*, that is, an *audible* voice, not ſecretly; and this, for the more earneſt repetition of ſo divine words, and to make them more familiar to the people. But though this Church does not order the Prieſt to ſay theſe Prayers ſecretly, yet ſhe retains the ſame order of offering up by the Prieſt in Collects following the peoples foregoing ſupplications.

The Litany is appointed in the *Rubricks* to be read *Wedneſdays* and *Fridays*, the days kept in the *Greek Church* for more ſolemn Faſts, becauſe the *Bridegroom* was then taken from us, being ſold by *Judas* on Wedneſday, and murdered on Friday, *Epiphan. adv. Arium.* And though our Church in imitation of the Weſtern hath chang'd the

Wednesday-Fast to Saturday, yet in memory of the Eastern custom, she still appoints the Litany to be used upon Wednesday.

Friday was both in Greek Church and Latin a Litany or Humiliation-day, and so is kept in ours: And whosoever loves to feast on that day rather then another, in that holds not communion with the ancient Catholick *Church*, but with the *Turks*, who in contumely of Christ crucified, Feast that day. *Chemnit. in 3. prac.*

Of HOLY-DAYES.

Holy in Scripture phrase is all one with separate or set apart to God, and is opposed to common. *What God hath clean'd, that call not thou common, Acts* 10. 15. Holy daies then are those which are taken out of common dayes, and separated to Gods holy service and worship, either by Gods own appointment, or by holy Churches Dedication. And these are either Fasting and Penitential daies (for there is a holy Fast,

Faſt, *Joel* 2. as well as a holy Feaſt, *Nehem.* 8. 10.) ſuch as are *Aſh-Wedneſday*, *Good-Friday*, and the whole week before *Eaſter* commonly called the *Holy-Week*, which daies holy Church hath dedicated to Gods ſolemn worſhip, in religious faſtings and prayers. Or elſe holy Feſtivals which are ſet apart to the ſolemn and religious commemoration of ſome eminent mercies and bleſſings of God. And amongſt theſe Holy-daies, ſome are higher daies then other, in regard of the greatneſs of the bleſſing commemorated, and of the ſolemnity of the Service appointed to them. So we read, *Lev.* 23. 34. &c. The Feaſt of *Tabernacles* was to continue ſeven daies, but the *firſt* and the *eighth* were the higheſt days, becauſe then were the moſt ſolemn Aſſemblies.

This ſanctification or ſetting apart of *Feſtival-days*, is a token of that thankfulneſs, and a part of that publick honour which we owe to God for admirable benefits; and theſe days or Feaſts ſo ſet apart are of excellent uſe, being, as learned *Hooker* obſerves, the

1. Splendor and outward dignity of our Religion.

2. Forcible witneſſes of ancient truth.

3. Provocations to the exerciſe of all Piety.

4. Shadows of our endleſs felicity in heaven.

5. On earth, everlaſting records, teaching by the eye in a manner, whatſoever we believe.

And concerning particulars. As the *Jewes* had their *Sabbath*, which did continually bring to mind the former World finiſhed by Creation; ſo the *Chriſtian* Church hath her *Lords* days or *Sundays* to keep us in perpetual remembrance of a far better World begun by him who came to reſtore all things to make Heaven and Earth new. The reſt of the holy Feſtivals which we celebrate have relation all to one Head CHRIST. We begin therefore our Eccleſiaſtical year (as to ſome accounts, though not as to the order of our ſervice) with the glorious *Annunciation* of his Birth by Angelical meſſage. Hereunto are added his bleſ-

ſed

ſed *Nativity* it ſelf, the myſtery of his *legal Circumciſion*, the Teſtification of his true Incarnation by the *Puri-fication* of his bleſſed Mother the Virgin *Mary*: his glorious *Reſurrection* and *Aſcenſion* into Heaven, the admirable ſending down of his *Spirit* upon his choſen.

Again, for as much as we know that CHRIST hath not only been manifeſted *great in himſelf*, but *great* in other *his Saints alſo*; the days of whoſe departure out of this world are to the Church of Chriſt, as the birth and coronation-days of Kings or Emperours; therefore eſpecial choice being made of the very flower of all occaſions in this kind, there are annual ſelected times to meditate of Chriſt glorified in *them*, which had the honour to ſuffer for his ſake, before they had age & ability to know him, namely, the bleſſed *Innocents*: glorified in them which knowing him as S. *Stephen*, had the ſight of that before death, wherein-to ſuch acceptable death doth lead: glorified in thoſe *Sages of the Eaſt*, that came from far to adore him, & were conducted by *ſtrange light*: glorified in the ſecond

second *Elias* of the World, sent before him to prepare his way: glorified in every of those *Apostles* whom it pleased him to use as founders of his kingdom here: glorified in the Angels, as in S. *Michael*: glorified in *all* those *happy souls* that are already possest of bliss.

Besides these, be four days annext to the Feasts of *Easter* and *Whitsunday*, for the more honour and enlargement of those high solemnities. These being the days which the Lord hath made glorious, *Let us rejoyce and be glad in them.* These days we keep not in a secret Calendar, taking thereby our private occasions as we list our selves, to think how much God hath done for all men: but they are chosen out to serve as publick memorials of such mercies, and are therefore cloathed with those outward robes of holiness, whereby their difference from other days may be made sensible, having by holy Church a solemn Service appointed to them.

Part of which Service are the *Epistles* and *Gospels*: of which in the first place we shall discourse, because these are

are peculiar and proper to each ſeveral Holy-day, the reſt of the Service for the moſt part being common to all.

Concerning theſe, two things are deſigned.

1. To ſhew the Antiquity of them.
2. Their fitneſs for the day to which they belong, or the reaſon of their choice.

Concerning the Antiquity of *Epiſtles* and *Goſpels*, it will be ſufficient once for all, to ſhew that the uſe of them in the Chriſtian Church was ancient. Concerning the antiquity of the days themſelves, to which the Epiſtles and Goſpels appertain, it will be fit to be more particular.

That the uſe of Epiſtles and Goſpels peculiar to the ſeveral Holy-days was ancient, appears firſt by ancient Liturgies: Secondly by the teſtimony of the ancient Fathers. Let S. *AUGUSTINE* teſtifie for the Latin-Church, in his Preface to his Comment upon the Epiſtle of S. *John*, and in his X. Sermon *De verb. Apſt.* We heard firſt, ſays he, the Apoſtolical Leſſon, then we ſung a Pſalm

Pſalm, after that the Goſpel was read: Now let S. *CHRYS.* teſtifie for the Greek, *Rom.* 19. in cap. 9. *Act.* The Miniſter ſtands up, and with a loud voice calls, [*Let us attend*:] then the Leſſons are begun: which Leſſons are the Epiſtles and Goſpels (as appears in his Liturgy) which follow immediately after the Miniſter hath ſo call'd for attention.

The fitneſs of the Epiſtle and Goſpel for the day it belongs to, and the reaſon of the choice will plainly appear, if we obſerve that theſe holy Feſtivals and Solemnities of the Church, are, as I have touch'd before, of Two Sorts; The more high days, or the reſt: The *Firſt* commemorate the ſignal Acts or Paſſages of our Lord in the Redemption of mankind, his incarnation and Nativity, Circumciſion, Manifeſtation to the Gentiles, his Faſting, Paſſion, Reſurrection, and Aſcenſion, the ſending of the Holy Ghoſt, and thereupon a more full and expreſs manifeſtation of the Sacred Trinity. The *Second* ſort is of Inferiour days that ſupply the Intervals of the greater, ſuch

ſuch as are either the remaining Sundays, wherein without any conſideration of the ſequence of time (which could only be regarded in great Feaſts) the holy Doctrine, Deeds and Miracles of our Lord are the chief matters of our meditations; or elſe the other Holy days of which already hath been ſpoken. And for all theſe Holy Times we have Epiſtles and Goſpels very proper and ſeaſonable, for not only on high and ſpecial days, but even in thoſe alſo, that are more general and indifferent, ſome reſpect is had to the ſeaſon, and the holy affections the Church then aims at, as Mortification in Lent, Joy, Hope, newneſs of Life, &c. after Eaſter; the Fruits and Gifts of the Spirit and preparation for Chriſts Second coming in the time between Pentecoſt and Advent. But theſe things I ſhall ſhew in the Diſcourſe of the Holy days ſeverally. As for the Leſſons, although they have another Order, and very profitable, being for each day of the week, following uſually the method of Chapters, and taking in the Old Teſtament alſo (the Communion

nion dealing chiefly with the New as moſt fit for the nature of that Service) yet in them alſo regard is had to the more ſolemn times by ſelect and proper readings, as hath been ſhew'd. This being the Churches Rule and Method (as ſhe hath it from the Apoſtle) *that all things be done unto edifying*, that we may be better acquainted with God, and with our ſelves, with what hath been done for us, and what is to be done by us. And this Viſible as well as Audible preaching of Chriſtian Doctrine by theſe Solemnities and Readings in ſuch an admirable Order is ſo apt to infuſe by degrees all neceſſary Chriſtian knowledge into us, and the uſe of it to the ignorant is ſo great, *that it may well be feared* (as a Reverend perſon hath forewarned) that *When the Feſtivals and Solemnities for the Birth of Chriſt and his other famous paſſages of life, and death, and Reſurrection, and Aſcenſion, and Miſſion of the Holy Ghoſt, and the Leſſons, Goſpels (and Collects) and Sermons upon them, be turned out of the Church, together with the Creeds alſo, 'twill not be in the power of*

of weekly Sermons on ſome head of Religion to keep up the knowledge of Chriſt in mens hearts, &c. And no doubt for this and other good Reaſons which he gives us, it was that the primitive Chriſtians were ſo exact and religious in theſe Solemnities and Meditations on the occaſions of them, and therefore the Sermons of the Fathers were generally on the Readings of the Day, as hereafter is ſhewed. And we have from another the like hand thus: *The Bleſſings of God whereof theſe Solemnities renew the Remembrance are of that eſteem to the Church, that we are not able to expreſs too much thankfulneſs in taking that occaſion of Solemnizing his Service. And the greateſt part of Chriſtians are ſuch as will receive much improvement in the principal Myſteries of our Faith by the Senſible inſtruction which the Obſervation of ſuch Solemnities yieldeth. The remembrance of the Birth, the Sufferings, the Reſurrection of Chriſt, the Coming of the Holy Ghoſt, the Converſion of the Gentiles by ſending the Apoſtles, the way made before his coming by the Annunciation of the*

Angel

Angel and the Coming of the Baptist, as it is a powerful mean to train the more ignorant sort in the Understanding of such great Mysteries, so it is a just occasion for all sorts to make that a particular time of Serving God upon which we Solemnize those great works of his. See Doctor Hammonds *View of the Directory pag.* 38. Mr. Thorndyke of *publick Assemblies pag.* 256. and what we have above said concerning the excellent use of Festival days at *pag.* 105.

The same Method shall be observed in this Discourse of Holy-days, which the Service-Book uses: not that in the Title-Page in the beginning of the book (which perhaps reckons for Holy-days only those days in which we are solemnly to worship God, and also to rest from usual labour) but that in the Services appointed by the Book which adds over and above, that old Catalogue of Holy-days, S. *Paul*, and S. *Barnabas*, *Ash-wednesday*, and the *Holy Week*: All which must be reckoned for Holy-days in the Churches account, becaufe they have Holy-day service, Epistles

pistles and Gospels, and Second-service appointed to them, though there be no Law that inflicts a penalty upon them that do their usual works upon those days, they being only desired to be present at the Churches service at the Hours appointed.

Of ADVENT Sundays.

THe Principal Holy-days as *Christmas*, *Easter*, and *Whitsunday*, have some days appointed to attend upon them: some to go before, some to come after: as it were to wait upon them for their greater solemnity.

Before *Christmas* are appointed four *Advent Sundays*, so called because they are to prepare us for Christ his Advent or *coming* in the flesh. These are to Christmas-day, as S. *John Baptist* to Christ forerunners to prepare for it, and point it out.

First

First Sunday Adv.

The Gospel S. *Matth.* 21. 1. seems at first more proper to Christs Passion then his Birth; yet is it read now principally for those words in it, *Blessed is he that cometh in the Name of the Lord.* That is, Blessed is he for *coming* in the Flesh, the cause of all our joy, for which we can never say enough, *Hosanna in the Highest.*

The Epistle labours to prepare us to behold with joy this rising Sun, bidding us awake from sleep, according to the Prophet *Esay* 60. 1. Arise, and shine, for thy light *is come.*

The Collect is taken out of both, and relates to both, the first part of it is clearly the words of the Epistle, *That we may cast away the works of darkness, and put upon us the armour of light,* That which follows, *In the time of this mortal life, in the which thy Son Jesus Christ came to visit us,* in effect is the same with that in the Epistle: Let us put off the works of darkness, &c. because the night is spent, the day is at hand, and our

our ſalvation is near; that is, our Saviour Chriſt, the light of the world is coming into the world to *viſit us in great humility*, according to the Prophet, *Zach.* 9. 9. which the Goſpel records, *Tell ye the daughter of Sion* (to her great joy) that behold *Her King comes unto her, meek*, (or in great humility) *ſitting upon an Aſſe.*

2. *Sunday Adv.*

The Goſpel treats of Chriſts ſecond *coming* to judgment, an excellent meditation to prepare us for the welcome and joyful entertainment of Chriſts firſt coming. A Saviour muſt needs be welcome to him that is afraid of damnation.

The Epiſtle mentions the firſt coming of our Lord for the Salvation even of the Gentiles, that is of us, for which all praiſe is by us, to be given to him. *Praiſe the Lord all ye Gentiles, and laud him all ye nations together.*

The *Collect* is taken out of the Epiſtle; and though it ſeems not to relate to the day, yet is it an excellent prayer for

for all times, and so not unseasonable for this.

3. *Sunday Adv.*

The Epistle mentions the second *coming* of Christ; the Gospel, the first. The Collect prayes for the benefit of this light.

This week is one of the four Ember weeks, concerning which see after the first Sunday in Lent.

4. *Sunday Adv.*

The Epistle and Gospel set Christ, as it were, before us, not propheſied of, but being even at hand, yea standing among us; pointing him out as S *John Baptist* did to the *people*; *Behold the Lamb of God that takes away the sins of the world.*

The Collect Prayes most earnestly and passionately to him, to succour us miserable sinners.

Feast of CHRISTMAS-day.

The Epistle, Gospel, and Collect are plainly suitable to the day, all mentioning

tioning the birth of Christ. Besides, this Feast hath proper Psalms, in which some Verses are peculiar to the day, as will appear, if they be well considered. The *First Psalm* for the *Morning Service*, is the 19. *The heavens declare the glory of God*; very suitable to the Feast, for at His Birth a new Star appeared which declared his Glory and Deity so plainly, that it fetch't the Sages of the East to come and worship him, S. *Mat.* 2. *Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to worship him.*

The *Second Psalm* for the *Morning* is 45. Which at the beginning of it is a Genethliack or Birth-song of Christ, *The fairest of the children of men*, v. 3. And of his mighty success in subduing the Devil and the world by *the Word of truth, of meekness and righteousness*, vers. 5. &c.

The third is *Psal.* 85. which is principally set for the Birth of Christ. For it is a thanksgiving to God for sending a Saviour, which should save his people from their sins, the greatest captivity that is; and therefore cannot properly

perly be meant of any but Christ, who was therefore call'd *Jesus, because he should save his people from their sins*, S. *Matth.* 1. 21. And so the Primitive Church understood it, and therefore selected it out as a part of their Office for this day, as being proper and pertinent to the matter of the Feast: For the meeting here specified, ver. 10. 11. of *Mercy and Truth*, *Righteousness and Peace*, was at Christs birth, who said of himself, that he was *the truth*; who as he had a birth from Heaven, to wit, his Divine nature, so had he another as Man from Earth from the Virgin; which birth drew *Righteousness to look from heaven*, upon poor sinners with a favourable look, and made *righteousness and peace kiss*, for the delivering of sinners from their captivity. True it is, the Prophet in the first Verses speaks of this delivery as of a thing past, *Lord thou hast turn'd away the captivity of Jacob.* Yet for all this it may be a prophesie of our salvation by the coming of Christ hereafter: for as S. *Peter* sayes, Acts 2. 30. *David being a Prophet, and seeing this before*, spake of Christs Nativity, as if it were already past. The

The *Evening Psalms* are 89, 110, 132. The first and last of which are thankful commemorations of Gods merciful promise of sending our Lord Christ into the world, that *seed of David, which he had sworn to establish, and set up his throne for ever.* For which, *O Lord, the very heavens shall praise thy wondrous works, and thy truth in the congregation of the Saints,* v. 5. Psal. 89. The Church was in affliction now, as is plain in both these Psalms: but such was the joy that they were affected with, at the promise of Christs birth and coming into the world, that they could not contain, but even in the midst of their misery, break forth into Thanksgiving for it: and how can the Church excite us better to thanksgiving to God for the birth of Christ, upon the day, then by shewing us how much the promise of it afar off wrought upon the Saints of old? The 110 Psalm expressly mentions the birth of Christ, ver. 3. *The dew of thy birth, is of the womb of the morning*; as the morning dew brings forth innumerable fruit, so shall the birth of Christ bring forth innumera-

ble faithful people: and therefore the Prophet here does, as we should this day, adore and praise the goodness of God for the birth of Christ, the cause of so much good.

It is admirable to behold the frame of the Churches holy Office and Service this day. In the *First Lessons*, she reads us the prophesie of Christs coming in the flesh: in the *Second Lessons*, *Epistle* and *Gospel*, she gives us the history of it. In the *Collect*, she teaches us to pray, that we may be partakers of the benefit of his birth: In the proper Preface for the day, as also in the proper Psalms, she sets us to our duty of Adoring and Glorifying God for his mercy. In the Lessons and Gospels appointed, holy Church does *the Angels part*, brings us glad tydings of our Saviours Birth, *Behold I bring you glad tydings of great joy, for unto you is born this day a Saviour, which is Christ the Lord, S. Luke* 2. 10. In appointing the *special Hymns* and *Psalms*, she calls upon us to do the *Shepherds part*, to glorifie and *praise God for all the things that this day we hear*

hear and see, ver. 20. And to sing with the Angels, *Glory to God in the highest, for this good Will to Men.*

For the Antiquity of this day, many testimonies might be brought out of the Ancients; but, because I intend brevity, I shall be content with two beyond exception. S. *Augustine*, *Ep.* 119. witnesses, that it was the custome of holy Church to keep this day: And upon the five and twentieth of December, in *Psalm* 132. Saint *Chrysostom* makes a Sermon to prove that the keeping of *Christmas-day* was ancient, even from the first times; and that the Church kept the true day. In the same sermon he sayes, *It is a godly thing to keep this day.* Nay further, that *the keeping of this day was one of the greatest signs of our love to Christ.* Amongst other Arguments which he uses there, to perswade his hearers to keep this day, he brings this, that the custome of keeping this day was religious, and of God, or else it could never have been so early spread over the whole World, in spight of so much opposition.

sition. *Orat. in Natal. Dom. Tom.* 5. *Edit. Savil.*

S. *Stephen*, S. *John*, *Innocents*.

IMmediately after *Christmas* follow as attendants upon this high Festival S. *Stephen*. S. *John*, and *Innocents*; not because this was the very time of their suffering, but because none are thought fitter attendants on Christs Nativity, then the blessed Martyrs, who have laid down their lives for him, from whose birth they received spiritual life, And there being three kinds of Martyrdom; 1. *In will and deed*, which is the highest. 2. *In will*, but *not in deed*. 3. *In deed*, but *not in will*: in this order they attend; S. *Stephen* first, who suffered both in will and deed. Next S. *John*, who suffered Martyrdom in will, but not in deed, being miraculously delivered out of the boyling Cauldron, into which he was put before *Port-Latin in Rome*. Lastly, the holy *Innocents* who suffered in deed, but not in will: yet

yet are reckoned amongst the Martyrs, because they suffered for Christ: whose praise these his witnesses confest and shewed forth not in speaking but in dying. [Collect for the day.]

The reason of the choice of the Epistles, Gospels and Collects for these days is plain, these being *all privileged days*, that is, days which have in Scripture their peculiar histories. But for the Collect for S. *Stephens* day we may note in particular, That as the Church offers up some of her Collects directly to the Second Person of the Trinity, so one of them is this for S. *Stephens* day, and very properly; For as S. *Stephen* in the midst of his Martyrdom prayed to Jesus saying, *Lord Jesus receive my spirit*, and, *Lord lay not this sin to their charge*; so the Church in imitation of this Blessed Proto-Martyr upon his day calls upon the Lord Jesus also desiring of him such a spirit as that of S. *Stephen*, to love and pray for our Enemies, which is that Heroical and Transcendant vertue which is peculiar to Christian Religion.

Before we endeavour to shew the antiquity

tiquity of these days in particular, it will not be amiss to give some account of the ancient observation of *Saints days in general.*

That the observation of Saints days was very ancient in the Church will appear by these testimonies following. the Councel of *Carthag.* 3. *c.* 47. tells us that the Church did celebrate the Passions and Anniversaries of the Martyrs. This Counc. was held in S. *Augustines* time. S. *Aug.* in Psal. 88. *Attend therefore my Dearly Beloved*; *All of you unanimously hold fast God your father and the Church your mother. Celebrate the Saints Birth-days* (so they Anciently called the days of their Death and Martyrdom) *with sobriety that we may imitate them that have gone before us, that they may joy over us, who pray for us, that so the Blessing of God may remain upon us for ever. Amen, Amen.*

Chrys. Hom. 66. ad Pop. Antioch. *The sepulchres of the Saints are honourable, and their days are known of all, bringing a festival joy to the world.*

Before these S. *Cyprian, l.* 4. ep. 5. *We celebrate the Passions of the Martyrs and*

and their days with an anniversary commemoration. And before him *Anno.* 147. the Church of *Smyrna* says the same. *Euseb.* Hist. l. 4. c. 15.

If it be demanded why the Church kept the days of the Saints deaths, rather then of their Birth or Baptism? The answer may be: 1. Because at their deaths they are born Citizens of Heaven, of the Church triumphant, (which is more then to be born either a man or a Christian, a member of the Church Militant) whence (as above said) these days were usually styled by the Ancients, *Their Birth-days.* 2. Then do they perfectly triumph over the Devil and the world, by which the Church Militant hath gained, to her comfort, an example of persevering constancy and courage, and the Church Triumphant hath gained a new joy by the addition of a new member. For surely if the Saints and Angels in heaven joy at the conversion of a sinner, much more do they joy at the admission of a Saint into Heaven.

Thus much of the Saints days in general. For these three holy days in

particular, that they are ancient, S. *Auguſtine* ſhews us, who hath Sermons upon all theſe days, Tom. 10. And *Chryſol.* who hath Sermons upon S. *Stephen*, and *Innocents*: And *Origen* in his Comment upon theſe words, *A voice was heard in Rama*, tells us, the Church did, and did well in it to keep the Feaſt of *Innocents*, and there is as much reaſon for the keeping of S. *Stephens* day, who was the firſt Martyr, and of S. *Johns* the beloved Diſciple and Evangeliſt, as for the keeping of *Innocents*; and therefore it is to be thought, that the Church did then as well obſerve them as this, ſince, as we have proved, ſhe did keep the days of Martyrs.

Sunday after Chriſtmas.

THis Sunday hath the Collect with Chriſtmas-day; and the Epiſtle and Goſpel treat about the ſame buſineſs, the birth of Chriſt; for we have not yet done with the Solemnity of Chriſtmas. Thus great Solemnities have ſome days after them, to continue the memory of them, *in prorogationem Feſtis*.

Feaſt

Feast of CIRCUMCISION, *or Newyears-day.*

THE Feast of the Circumcision is affirmed by Learned men to be of a later institution: for though many of the ancients mention the *Octave* of Christmas and Newyears-day, yet they do not mention or seem to keep it, say they, as a Feast of the Circumcision. But suppose it be so; yet surely it cannot be denied that there is reason enough for the keeping of this day solemn, as it is the Feast of Christs Circumcision: For as at Christmas *CHRIST* was made of a woman like us in nature, so this day *he was made under the Law*, *Gal.* 4. 5. and for us took upon him the curse of the Law; being made sin for us, and becoming a surety to the offended God, for us sinners. Which suretiship he seal'd, this day with some drops of that precious blood which he meant to pour out whole upon the Cross.

As by his Birth we received the adoption of sons; so by his Circumcision, the redemption from the Law: and without this, his Birth had not availed us at all.

The Epistle, Gospel, and Collect are

plainly fit for the day.

This Holy day hath no Faſt before it, the Reaſon we ſhall ſhew: and to ſave trouble, we will here once for all ſhew "*Why ſome Holy-days have Faſts* "*before them:* and then, *Why this and* "*ſome other have none.*

For the firſt. It was the religious cuſtom of the primitive times to ſpend the night (or a greater part of it) before the Holy-dayes, in watching and prayers and tears, partly to prepare them for the more ſolemn and religious obſervation of the Holy-day following; partly to ſignify that we ſhould be as the bleſſed Saints were, after a little time of mortification and affliction, tranſlated into glory and joy, according to the Pſalm, *Heavineſs may endure for a night, but joy cometh in the morning.*] Thus after a Vigil comes a Holy-day. Theſe Vigils, or night-watches, being in continuance of time, abuſed by the wickedneſs of ſome, who under colour of thoſe holy nightly exercifes ſtole a liberty of intemperance, luſt and other villany, were, ſay ſome, by the wiſdom of holy

holy Church, to avoid ſcandal, turn'd into Faſts, which ſtill retain the old name of *Vigils*. The truth of this Aſſertion I queſtion; for neither do I find any decree of holy Church forbidding theſe Vigils: (the 35. Can. of the Counc. of *Eliber*; and the fifth Can. of the Counc. of *Altiſiodorum* or *Auxeres*, which are uſually produced to this purpoſe, coming far ſhort of ſuch a prohibition) nor is it ſo probable, that the Church ſhould, for ſome particular mens abuſe, forbid a practice ſo religious, commanded by our Saviour, S. *Matth.* 25. 13. commended to us by his practice at *Gethſemaine*, S. *Matth.* 26. 38. S. *Luke* 6. 12. earneſtly urged by the Fathers of the Primitive times. I therefore rather think, that, whereas it was the ancient cuſtome to faſt the day and watch the night before the Holy-day, as S. *Bernard* tells us. *Ser. de Vigil. S. Andrei*: in time, as charity and devotion grew cold, through ſloth and reſtineſs, this more troubleſome part of devotion, the nightly watches were laid aſide, and the Faſt only retained

ed, and that but ſlenderly obſerved. But it were to be wiſhed, that, as the Faſt might be ſtill retained, and more ſtrictly obſerved, ſo the holy Vigils might be in part at leaſt revived. For the night was not made only for ſleep. Tradeſmen, Mariners, Merchants, will tell you ſo much; they ſpend a good part of the night in watching for gain; will not you do as much for your ſoul? Beſides, the darkneſs and ſilence of the night, are helps to compunction and holy ſorrow; helps to meditation and contemplation: the ſoul is the more free from outward diſtraction. The ſight of men lying a-ſleep in their beds, like dead men in the grave, ſuggeſts a meditation of Doomſday. Let me therefore perſwade men and women; Bend your knees, ſigh, watch and pray in the night, *Bleſſed is he, whom our Lord when he cometh ſhall find ſo doing*: and becauſe *we know not what hour he will come, watch therefore.* See *Chryſ.* Hom. 26. in Act. This for the firſt; why ſome Holydays have Faſts before them.

Now why this Feaſt of CIRCUMCISION,

CISION, and some other have no Fasts, the reason is double.

First, because sometimes the signification of the Vigil or Fast, mentioned above, ceases: and the signification or mystery failing, the Vigil or Fast is omitted. For example, S. *Michael* upon this account hath no Fast, because the Angels did not by sufferings and mortifications, enter into their joy, but were created in the joy they have. But then secondly, though this signification and Mystery of Vigils and Fasts holds good in S. *Mark*, S. *Philip* and S. *Iacob*, and some other, yet they have no Fasts for another reason; because they fall either betwixt Easter and Whitsunday, or betwixt Christmas and Epiphany, which holy Church held for such high times of joy and Festivity, that they would not have one day among them sullied by pensive sorrow and fasting: *Conc. Turon. 2. c. 13. Epiph. in brevi expos. Fidei.*

If the Fast for a Holy-day, fall upon a Holy-day; that is, if the day before the Holy-day upon which the Fast regularly is to be kept, be it self also a Holy-

Holy-day, *then the Faſt muſt be kept the day before that. Decretal. l. 3. Tit. 46.*

EPIPHANY.

THis Greek Word ſignifies *Manifeſtation*, and hath been of old uſed for Chriſtmas-day, when Chriſt was manifeſted in the fleſh, and for this day, wherein the *Star* did appear to manifeſt CHRIST to the Wiſe men: as appears by *Chryſ.* and *Epiphan.* Upon this identity of the word, ſome unskilful ones were miſled, to think that anciently the Feaſts of Chriſtmas and Epiphany were one and the ſame: but plain it is by *Chryſ. Epiphan. Nazianzen* in their Sermons upon this day, that theſe two Feaſts were obſerved, as we do, upon ſeveral days. *Nazianzen* calls this day on which Chriſt was baptized, *The holy lights of Epiphany*; which to day we celebrate, ſays he, having already celebrated the holy Feaſt of Chriſtmas.] S. *Chryſoſtome* ſays the day of Chriſts birth is not ſo uſually and properly called Epiphany, as the day of his Baptiſm.

This Feaſt is called in Latin *Epiphaniæ, Epiphanies* in the plural; becauſe upon

upon this day we celebrate *three* glorious apparitions or manifestations, all which happened upon the same day, though not of the same year. *Chrysol.* Serm. 159.

The first manifestation was of the *Star*, (mentioned in the Gospel) the Gentiles guide to Christ.

The Second Epiphany or manifestation was that of the glorious *Trinity* at the baptism of Christ, mentioned in the second Lesson at morning prayer, S. *Luke* 3. 22.

The third was of Christ's Glory or *Divinity*, by the miracle of turning water into wine, mentioned in the second Lesson at Evening prayer, S. *John.* 2.

The Collect is plain. The Epistle and Gospel mention Christs manifestation to the Gentiles; for this was the day of the Dedication of the Gentiles Faith, *Chrysol. in diem.*

For the antiquity of this day, we have already seen *Nazianzen*, *Chrysost.* and *Epiphan.* to which I shall adde only S. *August.* de temp. Ser. 32. [*The solemnity of this day known throughout all the world, what joy doth it bring us?*

But

But the Donatists, says he, *Will not keep it, both because they are Schismaticks and love not unity, and also because they hate the Eastern Church, where the Star appeared.*]

1. *Sunday after Epiphany.*

From Christmas to Epiphany, holy Churches design, is, to set forth Christs *Humanity*, to make Christ manifest in the flesh, which the offices do, as we have seen; but from *Epiphany* to *Septuagesima*, especially in the four next Sundays after Epiphany, she endeavours to manifest his glory and *Divinity*, by recounting some of his first miracles, and manifestations of his Deity, so that each Sunday is in this respect a kind of Epiphany.

The Gospel of this day mentions Christs manifestation to the Doctors of the Jews, astonishing all his hearers with his miraculous answers.

The Epistle exhorts us to make a spiritual use of the wisemens mysterious offerings, especially of Myrrhe; which signifies very rightly the mortifying of the flesh, and the offering of our bodies as an holy Sacrifice to God by Christ.

The

The Collect prayes for grace to enable us thereunto.

2. *Sunday after Epiphany.*

The Gospel mentions Christs turning water into wine, by which, he manifested both his glory by the miracle, and his goodness in ministring to the necessities of others: to which vertue, the Epistle exhorts us, that whatsoever gifts we have, we should use them as Christ did, to the good and benefit of others.

The Collect as divers others recommends to God the supplications of the people, &c. See more of the Collects in general. Pag. 81. and for the Day 86.

3. *Sunday after Epiphany.*

The Gospel is concerning our Lords healing of the Leper that believed in him.

The Epistle at first sight seems not to agree to the Gospel; but yet, if rightly applyed, it suits well with it in the mystical sense. For the healing of the Leper, signifies, that Christ will heal us from the Leprosie of sin, if we believe in him, and come to him for cure as the Leper did.

The Epistle labours to prevent the

moſt over-ſpreading leprous ſinnes of pride (againſt which the firſt verſe is directed, *Be not wiſe in your own conceits*) and wrath and revenge in the following words, *rendring to no man evil for evil.* Or rather, the Epiſtle doth remove the two great impediments of Chriſts cure of our ſinful leproſie: namely pride, which *God reſiſts*, S. *James* 4. 6. and malice or revenge which makes us unpardonable and uncurable, *For unleſs we forgive, Chriſt will not forgive us*, S. *Matth.* 6. 15.

The Collect prayes to God through Chriſt to heal us.

4. *Sunday after Epiphany.*

The Goſpel treats of Chriſts miraculous ſtilling of the waves and the wind. By the tempeſt on the Sea, may be ſignified the tumultuous madneſs of the people, which endangers the peace of the Church, Chriſts ſhip; ſo the *Pſalm* expounds it, *Thou ſtilleſt the raging of the ſea, and the madneſs of the people:* which would never be quiet, unleſs Chriſt by his word and power ſhould command

command it to be still. And because he does now rule the peoples madness by Ministers of his vengeance to whom he gives his power: therefore the Epistle teaches and exhorts us to submit conscientiously to that power of Christ, that so the ship of the Church may be still and safe.

The Collect prayes to God to keep the Church safe amidst the many storms and waves that shake it.

5. *Sunday after Epiphany.*

The four precedent Sundays have manifested Christs glory to us in part, by the miracles He wrought while He conversed with us on Earth: The Gospel for this day mentions his Second coming to judgment, when he shall appear in his full glory, and all the holy Angels with him: which glorious appearance, as it will be dreadful to those who have resembled the Tares, for they shall then be burned with unquenchable fire: So it will be a joyful appearance to such as the Epistle perswades us to be, *viz.* The Meek, and Gentle, and

and Charitable. And the Collect is for such, praying God to keep his Church and Houshold continually in the true Religion, &c.

Septuagesima Sunday.

MAny reasons are given of this name; but in my apprehension the best is *à consequentia numerandi*, because the first Sunday in Lent is called *Quadragesima*, containing about forty days from Easter; therefore the Sunday before that being still farther from Easter, is called *Quinquagesima*, five being the next number above four; and so the Sunday before that *Sexagesima*, and the Sunday before that *Septuagesima*.

This and the two next Sundays and weeks were appointed as preparatives to the Lenten Fast, that when it came, it might be the more strictly and religiously observed. And the Regulars and those of the strictest life did fast these weeks, though the common people began not their Fast till Ashwednesday. *Bernard* in Septuages.

The

The observation of Septuagesima, Sexagesima, and Quinquagesima, are to be sure as ancient as *GREGORY* the *Great*.

The Epistle perswades us to works of penance and holy mortification; and lest we should shrink from these hardships, it encourages us by propounding the reward of these religious exercises; namely, an everlasting crown.

The Gospel is much to the same purpose. It tells us that Gods vineyard is no place for idle loyterers; all must work that will receive any penny or reward.

Sexagesima Sunday.

The Epistle propounds the example of S. *Paul*, who was eminent for works of mortification, and Lenten Exercises: and lest we should think that there is no need of such strictness and holy violence in Religion, the holy Gospel tells us what danger we are in of coming short of heaven, how that scarce one of four that profess Religion,

gion, and hear the word, brings forth fruit to salvation, most losing it after they have received it, for want of due care and heed.

Quinquages. Sund.

Septuagesima and Sexagesima Sundays have perswaded us to fasting and other exercises of mortification in the Lent following; & because all these bodily exercises profit little, unless we adde faith & charity, or faith working by love, therefore this day the Epistle commends charity, the Gospel faith in Christ, by which our darkness is enlightned, as the blind mans eyes were, who wisely desired that he may *see*, for in sight of God consists our happiness.

LENT.

The Antiquity of *Lent* is plain by these Testimonies following, *Chrysol.* Ser. 11. *Chrys.* in Heb. 10. 9. Ethic. *Cyril.* Catech. 5. *August.* Ep. 119. [*Ut quadraginta dies ante Pascha observentur Ecclesiæ*

Eccleſiæ conſuetudo roboravit, "*That* "*forty days ſhould be obſerved before* "*Eaſter, the cuſtome of the Church hath* "*confirmed,* Hieron. ad Marcellam. *Nos unam Quadrageſimam toto anno, tempore congruo jejunamus, ſecundum Traditionem Apoſtolorum, &c. One Faſt in the year of forty days we keep at a time convenient, according to the Tradition of the Apoſtles.*]

Epiphanius adv. Aerium, tells us, that the *Aerians* were the moſt brain-ſick Hereticks that ever were; for they held that Biſhops and Prieſts were all one; that Presbyters might ordain Presbyters, beſides, they held that they were not bound to keep Lent, and the holy week, as holy Churches laws required, but would then feaſt and drink drunk in ſpite, ſaying, that it was againſt Chriſtian liberty to be tyed to faſt.

This forty days Faſt of Lent was taken up by holy Church in imitation of *Moſes* and *Elias* in the old Teſtament; but principally, in imitation of our *Saviours* Faſt in the New Teſtament, *Auguſtin.* ep. 119. *That we might, as far as we are able, conform to Chriſts*

Christs practice, and suffer with him here, that we may reign with him hereafter.

But if this Fast were taken up in imitation of our Saviour; it may be asked, why we do not keep it at the same time that he did, who fasted immediately after his Baptism, S. *Mat.* 4. 1. which was at Epiphany; whereas our Fast begins not till some weeks after?

For answer of this, many reasons may be given, why now, rather then at that time we keep our Lent.

1. Because at this time when blood and affections are at the highest, it is most fit to restrain them; and to that perhaps S. *Ierom* alludes, when he says, *Iejunamus tempore congruo*, we fast at a time convenient.

2. As Christs sufferings ended in an Easter, a Resurrection; so did holy Church think fit that our spiritual afflictions and penances should end, as his did, at Easter. *The fast of Lent signifies this present troublesome life, and Easter signifies eternal happiness and rest.* August. *Ep.* 119.

3. Holy

3. Holy Church appoints that all Chriſtians whatſoever ſhould receive the holy Communion at *Eaſter*; and therefore appoints this time before, to prepare themſelves by faſting and prayer; thus judging themſelves that they might not be judged of the Lord; and this is after Gods own pattern, who commanded the Iſraelites to afflict themſelves, and eat bitter herbs before they ſhould eat the Paſchal Lamb. All Churches therefore agreed that Lent ſhould end in Eaſter, though ſome difference there was when it ſhould begin.

This Faſt is called Lent from the time of the year in which it is kept, for Lent in the Saxon Language is *Spring*. The Spring-Faſt, or Lent.

ASH-WEDNESDAY.

THe Church begins her Lent this day to ſupply the Sundays in Lent, upon which it was not the Churches cuſtome to faſt, Sundays being high Feſtivals in memory of our Saviours joyful Reſurrection. Now if you take out of the ſix weeks of Lent, ſix Sundays, there will remain but thirty ſix

fasting-days; to which, these four of this week, being added, make the just number of forty.

This was anciently call'd *Caput jejunii*, the Head of Lent, and was a day of extraordinary humiliation. Upon this day were Ashes sprinkled upon their heads, to mind them of their mortality, and also to mind them what they had deserved to be, namely, burnt to Ashes.

Hence was it call'd [*Dies cinerum*,] ASH-WEDNESDAY: and upon this day they were wont to cloath themselves in Sackcloth. These rites are mentioned *Esay* 58. 5. as the usual rites of penitents. This was common to all penitents. But notorious sinners were this day put to open Penance. Which godly discipline, saies our Church [in her office of Commination] it is much to be wished that it might be restored again. Now that we may know what it is the Church wishes there; it will not be amiss to set down in part the solemnity used upon those sinners at this time, which was ordered thus.

Let all notorious sinners who have been already, or are now to be enjoyned

ned publick penance, this day preſent themſelves before the Church doors to the Biſhop of the place, cloathed in ſackcloth, barefooted, with eyes caſt down upon the ground, profeſſing thus by their habit and countenance, their guilt. There muſt be preſent the Deans or Arch-Presbyters, and the publick penitentiaries, whoſe office is to examine the lives of theſe penitents, and according to the degree of their ſin to apportion their penance, according to the uſual degrees of penance. After this, let them bring the penitents into the Church, and, with all the Clergy preſent, let the Biſhop ſing the ſeven penitential Pſalms, proſtrate upon the ground, with tears for their Abſolution. Then the Biſhop ariſing from prayer, according to the Canons, let him lay his hand upon them (*that is, to ratifie their penance, not to abſolve them*) let him ſprinkle aſhes upon their head, and cover them with ſackcloth: and with frequent ſighs and ſobs, let him denounce to them; that as *Adam* was caſt out of Paradiſe, ſo are they caſt out of the Church for their

sins. After this, let the Bishop command the Officers to drive them out of the Church-doors, the Clergy following them with this Respond, *In the sweat of thy brows shalt thou eat thy bread*: that these poor sinners seeing holy Church afflicted thus, and disquieted for their sins, may be sensible of their penance *Gratian.* dist. 50. c. 64.

1. *Sunday in Lent.*

The Epistle exhorts to patience in afflictions. The Gospel reads to us Christs victory over temptations, to keep us from despair of conquest, that we should be of good cheer and heart, since he our Captain *hath overcome the world.* S. *John* 16. *v.* last. The Collect for the day is another of those Collects wherein the Church directs her Petitions to Christ, thereby manifesting her belief that he is the true Son of God, for she prays to none but God; in praying to him therefore she professes to believe him to be God, as it is in the close of the Collect; and this in opposition to the Tempter Satan and all his Adherents who are still tempting Christ in his Members, to misbelief in that Article.

Of

Of EMBER-WEEK.

THe Week after Aſh-wedneſday is Imber or *Ember-week*. Of which Faſt we will here treat in general. There be *Four Ember-weeks* called in Latin *Jejunia quatuor Temporum*, the Faſts of the four Seaſons, becauſe they were kept in the four parts of the year, Spring, Summer, Autumn, Winter. The firſt of theſe begins upon Wedneſday next after *Aſh wedneſday*. The ſecond upon Wedneſday next after *Whitſunday*: the third upon Wedneſday next after *Holy-Croſs*, Sept. 14. The laſt upon Wedneſday next after S. *Lucie*. Dec. 13. The days of faſting and prayers in theſe weeks are, *Wedneſday*, *Friday*, *Saturday*. *Wedneſday*, becauſe then our Lord Chriſt was betrayed by *Judas*. *Friday*, becauſe then he was crucified: *Saturday*, becauſe then we repreſent the Apoſtles ſorrow for the loſs of their Lord lying in the grave. The cauſes of ſuch religious faſtings and prayers upon theſe weeks were formerly many, as namely that Chriſtians in theſe religious duties might let the World know, that they were as de-

vout, as the Jews formerly had been, whose custome it was to observe four solemn Fasts, *Zach.* 8. 19. That they might dedicate to God, as the first-fruits, the beginnings of the several seasons of the year set apart to his religious worship, and by this means obtain Gods blessing upon them, the remainders of those times. But the principal cause was for preparation to the solemn Ordination of Ministers; holy Church imitating the Apostles practice, who when they were to set apart men to the Ministery, prayed and fasted, before they laid on their hands, *Acts* 13. 3. And in after-times, at these solemnities, these Ember-Fasts, special regard was had to the Ordination of Priests and Deacons. In what manner, and with how much care and Christianity these Fasts have been heretofore observed, may be gathered from S. *Leo* in his Sermons upon them, and from others: And the second Councel of *Millain* decreed herein to good purpose (*Tit.* 1. *Dec.* 22.) That upon the Sundays before these Fasts, the Priests should not only in their Parishes bid the

the ſolemn Faſt, but every one in his ſeveral Pariſh ſhould piouſly and religiouſly ſay the Prayers & Litanies, &c. That Gods aſſiſtence being implored, both the Biſhop may be guided by the Holy Spirit, in the choice of thoſe whom he ſhall Ordain, and alſo that they that are ordained, may grow in Learning and holineſs of life. Theſe four Faſts have been anciently obſerved, both in the Church of *England*, and in other Churches. In the Laws of K. *Canute*, Chap. 16. thus it is ſaid, *Let every man obſerve the Faſts that are commanded, with all earneſt care, whether it be the Ember-Faſt, or the Lent-Faſt, or any other Faſt.* And the like Decrees are found in other Councels of our Nation before his time. See Sir *Henry Spelmans Concil. Britan.* p. 256. & 518. & 546. Now for the reaſon of the name, we find it in *Tho. Becon* (as he delivers it out of others that wrote before him) *By opinion of much people, theſe daies have been called Ember-daies, becauſe that our Fathers would on theſe daies eat no bread, but Cakes made under Embers; ſo that by eating of that,*

they reduced into their minds, that they were but ashes, and so should turn again, and wist not how soon. These Fasts are still appointed by the Church of *England.* For though she hath not reckoned them amongst the Holy days, because their is no peculiar Office appointed for them, (as there is to all those that are reckoned in the Catalogue of Holy days) yet by custome they have been always kept with Litanies, Prayers and Fasting, and are commanded to be kept still as formerly they were by that excellent Can. 31. *Anno Dom.* 1603. "Forasmuch as the "Ancient Fathers of the Church, led "by example of the Apostles (who set "men apart to the ministery of the "Gospel by imposition of hands with "prayer and fasting,) appointed pray-"ers and fasts at the solemn ordering "of Ministers, and to that purpose al-"lotted certain times, in which only "sacred orders might be given or con-"ferred, we following their holy and "religious example, do constitute and "decree, that Deacons and Ministers "be Ordained or made, but only upon "the

"the Sundays immediately following "*jejunia quatuor temporum*, commonly "called Ember weeks, appointed in an- "cient time for Prayer and Fasting, "purposely for this cause at their first "institution, and so continued at this "day in the Church of *England*.

2. *Sunday*.

The Epistle perswades to temperance and abstinence from all uncleanness.

The Gospel tells us how we may subdue that Devil, namely, by stedfast faith and fervent and importunate prayer.

3. *Sunday*.

The Epistle, as the time, calls for strictness of life.

The Gospel commends perseverance, shewing the danger of relapsing, *For the end of that man is worse than the beginning*.

4. *Sunday*.

This is called *Dominica Refectionis*. For the Gospel tells us of Christs miraculous feeding and satisfying the hungry souls, that hunger after him and his doctrine: and the Epistle tells us of a *Jerusalem* which is above, which is free,

and a joyous place, to which, we as children, are heirs. Thus holy Church mixes joy and comfort without sorrows and afflictions.

5. *Sunday.*

This is called PASSION-SUNDAY. For now begins the commemoration of the Passion of our Lord, and after a long funeral pomp and train, the corps follows upon Good Friday.

The Epistle treats of the Passion.

The Gospel, of our Lords being slandred by the bold malice of the Jews, who call him Samaritan, and tell him he hath a Devil, which must needs be a thorn in his side, and a part of his Passion.

6. *Sunday.*

This is PALM-SUNDAY on which CHRIST came from *Bethany* to *Jerusalem*, and was received with joy, some strewing their garments, others cutting down branches, and strewing them in the way; whose religion it is fit that we should

ſhould imitate: *Bernard* [*We ſhould meet Chriſt by keeping innocency; bear Olive, by doing works of mercy; carry Palms, by conquering the Devil and our vices; green leaves and flowers we carry, if We be adorned with vertues; and We ſtrew our garments in the way, when by mortification we put off the old man.*]

This week was called of old, the GREAT-WEEK, becauſe it hath a larger Service then any other Week, every day having a Second-ſervice appointed.

It was called alſo the *Holy-week*, becauſe men gave over all worldly employments, and betook themſelves wholly to devotion this week. The *Courts* were ſhut up, and civil affairs laid aſide, and priſoners that were put in for ſmall faults were freed. *Chryſ.* Hom. 30. in 10. cap. Gen. *Code.* l. 1. tit. 4. 3.

It was alſo called the week of *Faſts*; Becauſe faſting was then heightned and intended with watching and prayers: for theſe ſix days were ſpent in lying upon the ground and afflicting the body, in prayers, watchings and faſtings longer then ordinary. And when they did

did eat, their refreshing was only bread, salt and water. *Epiphan.* adv. *Aerium.* It will not be amiss to set down *Epiphanius* somewhat more at large: [Aerius *and his Disciples had flouted at the Catholick Christians severities at this time. Why, say they, do you keep Easter? why do you keep such a strict fast before it? it is Jewish thus to keep daies of fasting by a law: it is an enslaving your selves to a yoke of bondage: if I would determine to fast at all, I would fast what day I pleased, at mine own liberty.* Upon this principle it is, saith that Father, that *Aerius* and his followers affect to fast on Sunday, and feast on Friday, and to spend this week of Religion and Devotion in jollity and sport, rising early to fill themselves with flesh and wine, with which being full stuft, they sport and scoff at the Catholick Christians folly in afflicting themselves with such severities. *But who,* says he, *are the more fools*; Aerius *a silly fellow of yesterday still living with us, or We who observe this severe discipline which our Fathers delivered us, which they received from their Fathers,*

thers, and they from theirs, and so from the Apostles?

The Epistles and Gospels of this week are concerning Christs Passion, to the contemplation of which this week is dedicated.

Thursday.

THis day CHRIST washt his Disciples feet, and gave them a commandment to do likewise. Hence it is called *Dies mandati*, Mandate or *Maundy, Thursday*.

This day, the penitents that were put out of the Church upon Ash-wednesday, were received again into the Church: partly, because there was this day an holy Communion in memory of *our Lords* institution of the same this day: and the Epistle is fitted to that purpose, fit therefore it was that penitents should be reconciled this day (upon which this Sacrament was instituted for the remission of sins) to receive the holy Communion. Partly, because this day our *Lord* was apprehended and bound,

bound, whose binding wrought our deliverance and freedome.

The form of reconciling penitents was in short this. The Bishop goes out to the doors of the Church, where the penitents ly prostrate upon the earth, and thrice in the Name of CHRIST he calls them, *Come, Come Come ye children, hearken to me, I will teach you the fear of the Lord:* then after he hath prayed for them, and admonished them, he reconciles them, and brings them into the Church. The penitents thus received, trim their heads and beards, and laying off their penitential weeds, they reclothe themselves in handsome apparel. The Church doors were wont to be set all open this day, to signifie that penitent sinners coming from North, or South, or any quarter of the World, shall be received to mercy and the Churches favour.

GOOD-

GOOD-FRIDAY.

THis day holy Church keeps a most strict Fast; It is called *GOOD-FRIDAY*. For a good day it was for us, even the cause of all our good, and ground of all our joy: And so in respect of the effect of it, Christs Passion may be a Gospel for a Feast; and so it is upon Palm-Sunday. But if we consider that our sins were the cause of his sufferings & that it was we that crown'd his head with thorns, nail'd his hands and feet, & gored his side with a Spear; so his Passion considered in the cause of it, is matter of the greatest sorrow, and in this respect we keep it a Fast.

The Gospel is taken out of S. *John* rather then out of any other Evangelist; because he was present at the Passion, and stood by the Cross, when others fled; and therefore the Passion being represented as it were before our eyes this day; *his* Testimony is read, who saw it himself; and from whose example we may learn not to be ashamed, nor afraid of the Cross of Christ.

This day holy Church prayes expressly

ly for all Jews, Turks and Infidels, Enemies of the Cross of Christ; for this day Christ both prayed and dyed for his Enemies; and as he expreſt the height of his love this day, by dying for them; ſo does the Church her height of charity in praying for them.

The Antiquity of this Holy day appears by *Euſebius*, Hiſt. l. 2. c. 17. who there tells us, "That it was an Holy-"day in his time, and long before. That "day of our Saviours Paſſion we are "wont to celebrate, not only with faſt-"ings and watchings, but alſo with at-"tentive hearing and reading of the "holy Scriptures.

SATURDAY.

THis day the Goſpel treats of Chriſts body lying in the Grave: the Epiſtle, of his Souls deſcent into Hell.

Of the *Collects* from *Septuageſima* to *Eaſter.*

THough the Church be always militant while ſhe is upon Earth, yet at this time (*the time when Kings go out*

to

to battel, 2 Sam. 11.) ſhe is more then ordinary militant, going out to fight againſt her avowed enemies, the World, the Fleſh and the Devil, making it her eſpeciall buſineſs to get the maſtery over them, ſo far, that they may not be able to prevail over her the year following. Now becauſe (as S. *Paul* ſaith 1 *Cor.* 9. 25.) *Every one that ſtrives for maſtery is temperate in all things*; therefore at this time eſpecially, when ſhe is ſeeking the maſtery over her Enemies, holy Church does more then ordinary addict her ſelf to temperance, faſting and other works of Penance and Mortification: and accordingly ſhe ſuits her Readings, not aiming to fit them to each particular day (this is to be expected only upon priviledged days, the ſubject matter of whoſe ſolemnity is more particularly recorded in holy Scripture) but to the Seaſon in general and the Churches deſign at this time, commending to us Faſting, Repentance, Alms, Charity and Patience in undergoing ſuch voluntary afflictions. And the Collects are ſuitable alſo to the Readings and the time, praying earneſtly for thoſe Graces

Graces and Vertues before mentioned, which are especially requisite to this her holy undertaking. And because she knows her own weakness and her Enemies both craft and strength, who will then be most active and busie to hurt when we thus set our selves to fight against them, therefore does she earnestly and frequently also in divers Collects pray for Gods protection and defence from those Enemies, for his strength and assistence whereby she may overcome them, *That he would stretch forth the right hand of his Majesty, and by his power defend us both outwardly in our bodies, and inwardly in our souls, which of our selves have no power to help our selves.* And in such prayers as these the Church continues, lifting up her hands (as *Moses* did his against the *Amalekites*) all the time of this spiritual conflict.

EASTER.

EASTER.

THis is the higheſt of all Feaſts, ſays *Epiphanius* upon the day. This day Chriſt opened to us the door of Life, being the firſt-fruits of thoſe that roſe from the dead: whoſe Reſurrection was our life, for he roſe again for our juſtification, *Rom.* 4. 25.

Inſtead of the uſual *Invitatory, O come let us ſing unto the Lord,* holy Church uſes ſpecial Hymns or Anthems concerning Chriſts Reſurrection. *Chriſt riſing again from the dead,* &c. And, *Chriſt is riſen,* &c. ſet down before the Collect on Eaſter-day. Having kept company with the Apoſtles and firſt Believers, in ſtanding by the Croſs weeping upon Good-Friday, and kept a Faſt upon the Saturday following to comply with the Apoſtles and Catholick Church, who were that day ſad and penſive, becauſe their Lord was taken away from them, we are directed this day to rejoyce with them for the Riſing again of our Lord, and to expreſs our joy in the ſame words that they

they then did, and the Church ever since hath done, *Christ is risen*, S. *Luke* 24. 34. the usual Morning salutation this day, all the Church over; to which the Answer in some places was, *Christ is risen indeed*; and in others, this, *And hath appeared to Simon.*

Holy Church her aim is in all these chief days, to represent as full as may be the very business of the day, and to put us into the same holy affections that the Apostles and other Christians were, when they were first done; she represents Christ born at Christmas, and would have us so affected that day yearly, as the first believers were at the first tidings delivered by the Angel. So at his Passion she would have us so affected with sorrow, as they were that stood by the Cross. And now at his Resurrection she desires so to represent it to us, as may put us into the same rejoycing, that those dejected Christians were, when the Angel told them, *He is not here, but is risen*, S. *Luke* 24. 6. Holy Church supposes us to have fasted and wept upon Good-Friday, and the day following, because our Lord was taken

taken away according to that of our Saviour, *The time shall come that the Bridegroom shall be taken away from them, then shall they fast in those daies*, and now cals upon us to weep no more, for *Christ is risen.* And that she may keep time also with the first tidings of the Resurrection, she observes the Angels direction to the Women, S. *Mat.* 26. 7. *Go quickly and tell his Disciples that he is risen.* Supposing us as eager of the joyful news of Christs Resurrection, as they were, she withholds not the joy, but immediately after Confession and Absolution, she begins her Office with *Christ is risen.*

Proper *Psalms* at *Morn.* are 2. 57. 111.

The *first* of these is a Triumphant Song for Christs victory over all his Enemies that so furiously raged against him, Verse 6. *Yet have I set my King upon my holy hill of Sion.* Notwithstanding all the fury of his Enemies that persecuted and murdered him, *Yet have I set my King upon my holy hill of Sion*, by his glorious resurrection from the dead, as it is expounded, *Acts* 13. 33.

The 57. *Psalm* is of the same nature.

It

It mentions Christs Triumph over Hell and Death. *My soul is among Lions*, Verse 4. And *the children of men have laid a net for my feet, and pressed down my soul*, crucifying the Lord of glory, but *God sent from Heaven*, Ver. 3. *and saved him from* the Lions, both Devils and Men by a glorious Resurrection. And therefore he breaks forth, Ver. 9. *Awake up my glory, awake Lute and Harp, I my self will awake right early: I will give thanks unto thee O Lord*, &c.

The 3. *Psal.* is a Psalm of Thanksgiving for *marvellous works of redemption*, Ver. 9. *works worthy to be praised and had in honour*, Ver. 3. And therefore though it be not set particularly for the Resurrection, but may serve for any marvellous work of mercy, yet is it most fit for this day and the work of this: for amongst all the marvellous works of Redemption, this of Christs Resurrection is the chief, and most worthy by us to be had in honour. For *If Christ be not risen, We are yet in our sins*, we are utterly lost, 1 *Cor.* 15. But Christ is risen, *The merciful and gracious Lord hath so done his marvellous work of* Christs

Chriſts Reſurrection, *that it ought to be had in remembrance.* For which holy Church teaches us to ſing, as we are bound, *I will give thanks unto the Lord with my whole heart, ſecretly amongſt the faithful, and in the Congregation,* Ver. 1.

Evening Pſalms are 113, 114. 118.

The *firſt* is a Pſalm of Thankſgiving, eſpecially for raiſing up Chriſt, Verſes 6, 7. *Taking him out of the duſt, and lifting him out of the mire, to ſet him with* and above *the Princes, when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places, far above all Principalities and powers, and Might and Dominion, and every name that is named, not only in this World, but alſo in that which is to come,* Epheſ. 1. 20, 21.

The 118. *Pſal.* is (part of it at leaſt) of Chriſts Reſurrection, as it is expounded S. *Matth.* 21. & *Acts* 4. 11. *The ſtone which the builders refuſed, is become the head of the corner,* this day. And therefore *This is the day which the Lord hath made, we will rejoyce and be glad in it.* Verſe 27.

The 114. *Pſal.* may ſeem at firſt ſight not

not so applyable to Christs Resurrection: for it is a Thanksgiving for the Jews deliverance out of Egypt. Yet notwithstanding if we look well into it, we shall find it proper enough for the day. For as the Apostle teaches us, *All things happed to them in types and figures*; not only words but actions were typical. Egypt was a type of Hell, and their captivity there, a type of our captivity under sin and the Devil. Their deliverance from thence, a type and figure of our deliverance from Hell: and that which the Psalmist here gives thanks for as past, in the History, is understood to be meant as much or more in the propheſie of Christs Redemption of his Church, (the true Israelites, *that walk in the steps of the Faith of our Father* Abraham.) from sin and Hell, by the power of his glorious Resurrection this day.

The *first Lesson Morn.* is *Exod.* 12. in which is mentioned the Institution of the Passover, proper for this day, the feast of the Passeover: For as S. Aug. observes, *Ep.* 119. *We do in this Feast*

not

not only call to mind the history of our Saviours Resurrection, but also celebrate the mystery of ours. That as Christ this day rose again from death to life, so by Christ and the vertue of his Resurrection shall we be made alive, and rise from death to life eternal. Christ is therefore our true Passeover, whereof the other was a type. The Lesson then is proper for the day.

So is the *first Lesson Even. Exod.* 14. For it is concerning the Israelites deliverance out of Egypt, a type of our deliverance from Hell this day by Christs glorious resurrection. As that day Israel saw that great work, which the Lord did upon Egypt, Ver. 31. So this day we see the great conquest over Hell and Death finished, by Christs triumphant Resurrection from the dead.

The *Second Lessons* are plain.

The Gospel gives us the full evidence of Christs Resurrection: The Epistle tels what use we should make of it; *If Christ be risen, seek those things that are above, &c.*

The Collect prayes for grace, to make that use of it which the Epistle directs.

Thus holy Church is careful to teach and instruct all her children in the matter of the Feast, preaching Christs Resurrection to us, both in the type and Propheſie out of the Old Test. and in the History of it out of the new. And ſhe does not only teach us to know what God hath done for us this day, but alſo ſhe is careful that we may do our duty to God for this his marvellous goodneſs, commanding and directing us to pray for grace to do our duty, preſcribing us excellent forms of adoring and bleſſing God for his mercy, this day, ſuch methods as the Holy Ghoſt hath ſet down, in which we may be ſure to pray and praiſe God by the Spirit.

For the Antiquity of this Feaſt, heaps of Teſtimonies might be brought, but theſe two following may ſuffice.

1. S. *AUGUST.* Epiſt. 118. *Theſe things which are not written, but we keep them by tradition, if they be obſerved all the world over, are to be underſtood to be commended to us, and commanded either by General Councels (whoſe authority in the Church is moſt ſafe) or elſe by the Apoſtles:*

postles : as for example : That the Passion of our Lord, his Resurrection and Ascension into Heaven, and the coming of the Holy Ghost, should be observed by an Anniversary Solemnity.

2. *CONSTANTINE* The Great. c. 17. *The Feast of Easter we have kept from the first day of the Passion untill now.* Euseb. *de vita Constant.* l. 3. c. 17. And this was not in the practice of some few, but of all Churches, as he there testifies, and is apparent, from the great contention in the Church about the day. Some following the Jewish Accompt who kept this Feast the Fourteenth day of the first Month (The first Month began with the new Moon whose fourteenth day (or Moon as they call'd it) was the day of the Vernal Equinox or if none such happened, then that whose fourteenth day came the sooneste after the Equinox) but the most Churches kept their Easter the first Sunday after the fourteenth day of the first Month, which usage the Councel of *Nice* confirmed for these reasons.

First, because it was the most general custome of the Churches.

Secondly, becauſe they would not in this particular comply with the *Iewes*, for though in ſome other caſes they did it on purpoſe to ſweeten them and make them plyable to Chriſtianity, as our Lord himſelf did and his Apoſtles, *Acts* 21. 24. retaining many of their laudable and uſeful Rites, as of *Excommunication*, *Benediction*, *Impoſition* of hands, with many more which you may ſee in *Grotius Annot.* in S. *Matth.* 18. and *Append.* p. 54. (for they loved not Innovation, nor meaſured the goodneſs of their Religion by their diſtance from the *Iewes* in things lawful and uſeful) though I ſay the Primitive Chriſtians did not like the Jewiſh Rites ever the worſe becauſe they were Theirs, *i. e.* of Gods Inſtitution, but did uſe as many of them that were uſeful as they had occaſion for, yet in this of the time of keeping *Eaſter* they would not, becauſe it was of ill ſignification and ſcandalous, for the Jews keep their *Eaſter* as typical and prefiguring *Chriſt to come*; the Chriſtians kept their *Eaſter* in thankful remembrance of Chriſt *Come, and Riſen from the dead:* and

and therefore differing ſo much in the main of the Feaſt, they would not comply with them, no not ſo much as in the Time, leſt by that they might have been thought to have complyed alſo in the very Feaſt, and ſo have ſeemed to have denied their Lord as the Jews did.

Thirdly, becauſe after the Jews faſhion of keeping of *Eaſter* (they following at that time an Erroneous Account which had not due regard to the time of the *Equinox*) it might happen that there might be two *Eaſters* in one year, (*viz.* one in the firſt Month and another in the laſt) and none in the next year.

After our Engliſh Account *Eaſter* is found by finding out Shrove-Tueſday; which is alwayes the firſt Tueſday in the New Moon after Candlemas; the Sunday ſix weeks after, is Eaſter.

MUNDAY and TUESDAY in Easter-week.

THese two Holy days are added as Attendants upon Easter-day in honour of this high Feast and the more solemnity of it. And we find S. *Austin* upon occasion mentioning them *De Civit. Dei* l. 22. c. 8. although both from him (elsewhere) and others we may gather that these two days were not all which at that time were added to the Feast: For of old, this Queen of Feasts, as the Fathers call it, was so highly esteemed, that it was in a manner solemnized fifty dayes together, even from Easter to Whitsuntide. See *Ambr. Ser.* 61. *Per hos quinquaginta dies nobis est jugis & continuata Festivitas, &c.* See also *Euseb. de vit. Constant.* l. 4. c. 64. And *Tertul. de Jejuniis.* And in his Book *de Idol.* where he affirmes that all the Heathen Festivals put together could not equal this one great and solemn Feast of the Christians. From these and the like places some conclude, and most probably, That

That every day of that time the Chriſtians met togeather in publick to ſing with greateſt joy Pſalms and Allelujahs to God Almighty, & to take the Cup of Salvation, the holy Communion, praiſing the Name of the Lord. All which time they did not kneel at their prayers which was counted a poſture of mourners, but *Stand*, (as upon Sundayes they were wont) in token of joy, thus making every of thoſe days equal in a manner to Sundayes. The reaſon of this ſo great and long Feſtivity at this time, was principally becauſe it was the Feaſt of Eaſter, or of our bleſſed Lords Reſurrection, a principal Article of our faith: for as S. *Paul* ſayes, 1 Cor. 15. *If Chriſt be not riſen we are yet in our ſins, and we Chriſtians of all men moſt miſerable.* Now that Chriſt is riſen, needs muſt there be in Chriſtians hearts an overflowing of joy, which in thoſe times they expreſſed by ſuch daily publick exerciſes of Religion, principally of receiving the holy communion, the pledge of our reſurrection (as our Saviour ſayes S. *John* 6. *He that eats my fleſh ſhall live for ever*) that by this means

the memory of the reſurrection might be fixt deeply in their minds. We muſt not think that the Chriſtians then did keep all this Time holy, ſo as to ceaſe from labour (for the poverty of many, and the care and charity required in all, would not permit that) but only as to religious exerciſes and ſervices. As devotion abated, the Feaſt was ſhortned; yet long after *Tertullian*, even till *Gratians* time and downward, the whole week of Eaſter, as alſo of Whitſuntide, were reckoned among Holy-dayes. *Gratian de Conſec.* Diſt. 3. And our Church, though ſhe enjoyns only Munday and Tueſday of this week for Holy-days, yet ſeems to me to commend the keeping holy of this whole week, as alſo of the whole week after Chriſtmas, Aſcenſion, and Pentecoſt: For ſhe directs the proper Prefaces for Chriſtmas, Eaſter, Aſcen. and Pentecoſt to be uſed every day the week after; Which Prefaces are to be uſed only at the Communion, as appears by the Rubricks; ſo that by preſcribing the Prefaces to be uſed upon every day of the week, ſhe doth withal preſcribe the

the Communion every day likewise, which is properly the keeping of a day *Solemnly* Holy; and this weeks solemnity is principally, as we have said, for the expressing of our joy for our Lords Resurrection, and the honour of the Feast, which Christians were not willing to make shorter then the Jews Feast of unleavened Bread.

Among the Ancients there was another peculiar Reason for the keeping of the whole week of Easter Holy, besides that of the Resurrection. For they ministring Baptism (except in case of necessity) at no other times but the Eves of Easter and Whitsunday, did make it a part of their Festivity, the week following to congratulate the access of a new Christian progeny; the New Baptized coming each day to Church in white vestures with lights before them: where Thanksgivings and Prayers were made for them, with Instructions also to those that were of years of discretion (for at that time, there were many such that came in from Heathenism) in the principles and ways of Christianity. But afterwards, when

moſt of the baptized were Infants, and ſo not capable of ſuch ſolemnities, this cuſtome was altered, and Baptiſm adminiſtred all times of the year, as at the beginning of Chriſtianity. *Tertul. de Bapt. S. Chryſoſt. Hom.* 1. *in Act. Apoſt.*

1. *Sunday after Eaſter.*

It was the cuſtome of our fore-fathers to obſerve the *Octave* or *Vtas* of the r high and principal Feaſts: and this is the Octave or eight day after Eaſter. Upon every Octave, the uſe was to repeat ſome part of that Service, which was perform'd upon the Feaſt it ſelf; and this is the reaſon that the Collect uſed upon Eaſter, is renewed upon this day.

The Epiſtle exhorts the new baptized perſons that are born of God, to labor to overcome the World, which at their baptiſm they vowed to do.

The Goſpel ſhews how Chriſt converſed with his Diſciples after his Reſurrection; inſtructing and confirming them in the faith of the Reſurrection.

This

This Sunday is called *Low Sunday*, because it is Easter-day repeated, the Octave of Easter, but the Sunday before is high Easter, and this is a lower Feast, Low Easter: in Latin *Dominica in albis*, or rather, *Post Albas* (*sc. depositas*) as some old Rituals call it: because those that were baptized on Easter-eve, wore, seven days after, white garments, called *Chrysoms*; signes of the purity which they received in Baptism; which white clothes they this day put off.

2. *Sunday.*

As the last Sunday instructed the young and new-born Christians, how they should imitate Christ in a Resurrection from sin and death to life; so this Sunday instructs the Shepherds of the flock, how to imitate their great Shepherd. And the Epistle sets before us his great patience and good-esse in the work of our redemption. The Collect prayes for thankfulnesse and imitation of his holy life.

3. *Sunday*

3. *Sunday after Easter.*

Hitherto since Easter the Church hath been as it were overwhelmed in the joyful meditation of Christs Resurrection from the dead, or chiefly about it, and that hath been the subject of all the Collects since then. Now in this Collect (as somewhat also in one of the Readings aforegoing) the Church reflects upon that other ancient Paschal Solemnity, the general Baptism that was used at that time; so that this Collect is for the new baptized or new Regenerates by Baptism: desiring Almighty God who shews the light of his truth, to them that be in error, (enlightning them by baptism, which was therefore called φωτισμὸς illumination, and the baptized the Enlightened) to grant them that be admitted into the fellowship of Christs religion, namely by baptism, that they may eschew those things that be contrary to their profession, or vow in baptism, &c. Though this custome of general baptism at Easter be not in use now, yet this Collect is still seasonable, as a general anniversary Commemoration of the great

great blessings received from God by our baptism, and our solemn vow and profession made to him therein.

The Ancients were wont to observe *Pascha annotinum*, an anniversary commemoration of their baptism; they that were baptized at Easter the year before, came the year following the same day to the Church, and solemnly with oblations and other religious offices commemorated the anniversary day of their new birth. Though our Church does not in every particular observe the same custome, yet she draws near to the ancient practice, in this solemn, though general Anniversary Commemoration of baptism this day, minding us all this day of our baptism, and our vow made therein, and praying to God to enable us all to keep it. And for this very reason does she appoint children to be baptized upon Sundayes and other Holy-days when most people are present, that they may be put in remembrance of their own profession made to God in baptism; *Preface before Baptism:* and happy were it for us, if we would make good use of this care of

of the Church, and be often remembring that ſolemn vow; by which we have dedicated our ſelves to God to be an holy people; the wilful breach of which vow is horrid Sacriledge.

In the Goſpel our Saviour tells his Diſciples, that though they *ſhould weep and lament* (by reaſon of his death) *their ſorrow ſhould be turned into joy, which no man ſhould take from them* (namely after his Reſurrection.) And ſuch joy belongs to this time and to us in it, if we be alſo his true Diſciples and followers; which how we may be, the Epiſtle ſhews by minding us of (what we promiſed and vowed, when admitted into Chriſts School, and gave up our names to him) *the abſtaining from fleſhly luſts, and having honeſt converſation* in all our Relations. And this is the main drift of the whole Epiſtle (the firſt of S. *Peter*) out of which this is taken, to perſwade them that were born again, and lately become Chriſtians, to walk ſuitably to ſuch an holy profeſſion and that chiefly in regard *of the lively hope unto which they were begotten again by the Reſurrection of Jeſus Chriſt from the dead*

dead, and so is most agreeable to the Churches meditations this day and season.

4. *Sunday after Easter.*

This Collect is fit for this Paschal time from Easter to Pentecost, a time of greatest joy; the Church therefore prays that we may rightly observe the time; be full of joy in a joyful time; withal that our joy may be a true and real joy, that our hearts may surely there be fixt, where true joyes are to be found: Such joyes as Christs Resurrection, and the promised Comforter affords. And one or both of these two grand occasions of Joy and Exultation (to wit, Christs Resurrection, and the promise of a Comforter) are the principle Subject of the Gospels from Easter to Whitsuntide; but lest our joy should grow presumptuous and luxuriant (as joy is apt to exceed) the Epistles for the same time admonish us of duties answerable, as to believe in Christ, to rise from the grave of sin, to be patient, loving, meek, charitable, *&c.* having our Lord for an example, and the promise of his Spirit for our guide, strength and comfort.

5. *Sun-*

5. *Sunday after Easter.*

The Gospel before promised a Comforter. The Epistle and Gospel this day direct us what to do to obtain that promise. Two conditions are required on our parts for the receiving of that promised Comforter: First prayers or Rogations, this the Gospel teaches, *Ask and ye shall receive that your joy may be full.* Secondly to love God and keep his Commandments, S. *John* 14. 15. This the Epistle exhorts to, *See that ye be doers of the Word, &c.* The Collect prayes that we may feel the fruits and comforts of this holy Spirit in our hearts by good thoughts and abilities to perform them.

Of Rogation Week.

This is called *Rogation Sunday*: because upon the three following days Rogations and Litanies were used, and Fasting, for these two reasons. 1. Because this time of the year, the fruits of the earth are tender and easily hurt:

hurt: therefore Litanies extraordinary are ſaid to God to avert this judgement. 2. Becauſe *our LORDS* Aſcenſion is the Thurſday following, therefore theſe three days before are to be ſpent in prayers and faſting. *Conc. Aurelian.* that ſo the fleſh being tamed, and the ſoul winged with faſting, we may aſcend with Chriſt.

The Goſpel is concerning Rogations, teaching us how to ask of God, ſo as we may obtain, and withal foretels his approaching Aſcenſion.

The Faſt this week is voluntary: for there is no Faſt commanded betwixt Eaſter and Whitſunday, as hath been obſerved before.

The Service formerly appointed in the Rogation days of Proceſſion was the 103 and 104. Pſal. with the Litany, and Suffrages, & the Homily of Thankſgiving *Artic. Eliz.* in the 7. year of her reign. The 2. Pſalms were to be ſaid at convenient places, in the common perambulation: the people thus giving thanks to God, in the beholding of Gods benefits, the increaſe and abundance of his fruits upon the Earth.

At

At their return to the Church, they were to ſay the reſt of the Service mentioned, *Eliz. Injun.* 18, 19.

ASCENSION-Day.

THis day was Chriſts perfect triumph over the Devil, *Leading captivity captive, Epheſ.* 4. 8. This day *He opened the kingdom of heaven to all believers*, as we ſay daily in the *Te Deum.* See S. *John* 3.13. *Acts* 2.24. *Heb.*10.23. His fleſh opened that paſſage, in that he deſerved to enter there firſt: For when he was taken up on high, then he opened the Gates of Heaven *Chryſoſt.* upon that place of the *Hebrews.* Therefore the Church appoints for this day the 24. Pſalm. *Lift up your heads O ye gates, and be ye lift up ye everlaſting doors, and the King of glory ſhall come in.* This day gives us hopes of Heaven, in that our fleſh in the firſt-fruits is thither aſcended. For if God had not intended ſome great good to our nature, he would not have received the firſt-fruits up on high: Chriſt taking the firſt-

firſt-fruits of our nature, this day carried it up to God, and by thoſe firſt-fruits, hath made the whole ſtock to be ſanctified. And the Father highly eſteemed the gift, both for the worthineſſe of him that offered it up, and for the purity of the offering, ſo as to receive it with his own hands, and to ſet it at his right hand. To what Nature was it that God ſaid, *Sit thou on my right hand?* To the ſame, to which formerly he had ſaid, *duſt thou art, and to duſt thou ſhalt return.* This gift went far beyond the loſſe; *Paradiſe was the place from which we fell; but we were this day carried up to heaven, and manſions are there provided for us,* Chryſ. in diem. *Chriſt aſcended up into heaven in the ſight of his Diſciples, that they and we might aſſuredly believe, that we ſhould follow, and not deem it impoſſible for us body and ſoul, to be tranſlated thither;* Cypr. in diem.

This day hath proper Leſſons and Pſalms.

The *Firſt Leſſon* at *Morning Service* is *Deut.* 10. Wherein is recorded *Moſes* going up into the Mount to receive the

the Law from God, to deliver it to the Jews, a type of Christs ascension into Heaven to send down the new Law, the Law of Faith: *For when he ascended up on high, he led captivity captive, and gave gifts to men, Apostles, Evangelists, Pastors and Teachers,* to publish the new Law to the world, *Ephes.* 4. 8.

The *First Lesson* at *Even.* is 2. *Kings* 2. Wherein *Elias* his ascending into Heaven was a type of Christs Ascension, but Christ went far beyond his type in many particulars. *Elias* went up with a single Chariot, but Christ was attended with thousands, *Psal.* 68. 17. *The Chariots of God are twenty thousand, even thousands of Angels, and the Lord* ascending *is among them. Elias* upon his ascension doubles his spirit upon *Elisha*; But Christ gave such an abundance of the holy Spirit to his Disciples upon his Ascension, that they not only were filled with it themselves, but it ran over upon others from them, *by laying on of hands* they imparted it to others, *Acts* 8. 17.

We have no proper Second Lessons appointed

appointed; but in *Edw.* 6. Liturgy were appointed, S. *John* 14. *Ephes.* 4. both very fit for the day.

Psalms for the Morn. are 8. 15. 21. *Psalms.*

The 8. *Psal.* begins, *O Lord our Governour how excellent is thy name in all the World, thou that hast set thy glory above the heavens.* This was fulfilled this day. For this day he set his glory above the Heavens, ascending from earthly humility to heavenly glory. This made thy Name wonderful in all the world: For hereby it appears, that thou that didst before descend so low, and wert for a time so vile reputed, art greater than all Principalities and Powers in Heaven and Earth; since some saw, and all men now believe, that thou didst ascend into Heaven, whereby thou hast gotten *A name above all names; That at the Name of Iesus every knee should bow, both of things in Heaven, and things in earth, Phil.* 2. 9. 10.

Psal. 15. *Who shall dwell in thy Tabernacle, or Who shall rest upon thy holy hil? even he that hath clean hands, &c.* shews both how just it was that Christ should

ſhould aſcend and reſt upon the holy Hill, the higheſt Heaven, of which Mount *Sion* was a type: for he of all others had clean hands and a pure heart, and withall tels us the way which we muſt walk, *viz.* the way of righteouſneſs and holineſs, if we deſire to follow Chriſt to heaven.

The 21. *Pſal.* is to be underſtood of Chriſt. S. *Aug.* in loc, Ver. 4. *Thou gaveſt him a long life, even for ever and ever, his honour is great in thy ſalvation.* "The raiſing him from death, hath "made his honour great, and all the "world to believe in him. *Glory and "great worſhip ſhalt thou lay upon him,* "by ſetting him at thy right hand in "Heaven. The reſt of the Pſalm is to the ſame purpoſe, of Chriſts abſolute triumph over his enemies, which was this day fulfilled, when he led captivity captive.

The *Even. Pſalms* are 24. 68. 108. Pſalms.

The 24. was ſung this day at Chriſts Aſcenſion, by a Quire of Angels, ſome going before the Lord Chriſt, knocking, as it were, at Heaven gates, and ſinging

ſinging, *Lift up your heads O ye gates, and be ye lift up ye everlaſting doors, and the King of glory ſhall come in*: to whom other Angels in Heaven, deſirous to know, who this King of glory was, ſing the next words, *Who is the King of glory?* The firſt Angels, that waited upon our Lord in his Aſcenſion anſwer, *The Lord ſtrong and mighty, even the Lord mighty in battel*, as ye may ſee by the priſoners that he leads captive in his triumph. Therefore *Lift up your heads O ye gates*, that never were yet opened to humane nature, *where never man yet entred*, S. *John* 3. 13. *Acts* 2. 24. *Heb.* 10. 20. The other Angels as yet, as it were, amazed at the glory of the triumph, ask again, *Who is the King of glory?* what Lord is it that is ſo mighty? His heavenly Guard anſwer again, *The Lord of hoſts, he is the King of glory*; *Theodor.* in Pſal. Then Heaven gates were opened, and our dear Lord entred, and took poſſeſſion for us, and prepared places for us S. *John* 14. 2.

The 68. *Pſal.* at the 18. ver. is by the Apoſtle applyed to the Aſcenſion of Chriſt, *Epheſ.* 4. 8. *Thou haſt aſcended up*

on

on high, and led captivity captive. It is not to be denied, but that it may be applyed to others also, (for the Scripture is full of sense,) as to *Moses.* For he from the bottom of the Red Sea, went up to the top of *Sinai,* leading with him the people of Israel, that long had been captive to *Pharoah*: and there received gifts, the Law, the Priesthood, but above all, the Ark of the Covenant to be the pledge of Gods presence amongst them: this is the literal sense.

This of *Moses,* by Analogy, doth King *David* apply to himself, to his going up to mount *Sion,* and carrying up the Ark thither. For all agree, this Psalm was set upon that occasion. The very beginning of it (*Let God arise,*) shews as much; the acclamation ever to be used at the Arks removing, *Num.* 10. 35. This was done immediately upon his conquest of the *Jebusites,* whom he had taken captives, what time for the honour of the solemnity, he dealt gifts, bread and wine to the people, 1 *Chron.* 15. But in the prophetical sense, this Psalm belongs to Christ, to *the Testimony of Jesus,* which *is the Spirit*

rit of all prophesie, *Revel.* 19. 10. For that was the greatest captivity that ever was led captive; his the highest up-going, higher then *Sion* or *Sinai* far: that the most gracious and glorious triumph, when Christ made a shew of Principalities and Powers of Hell, triumphing over them in his own person, *Col.* 2. 19. which was this daies triumph. Bishop of *Andrews* Serm. 7. in Pentecost.

In the 108. Psal. The Prophet awakes himself and his Instruments of Musick, to give thanks to God among the people, and among the Nations, for setting himself above the heavens, and his glory above all the earth, which was most literally fulfilled in his Ascension into Heaven, and sitting down at the right hand of God. It is true, this Psalm is thought to be set upon another occasion, *viz.* Gods promise of subduing the *Ammonites* and *Idumeans* under *David*, for which, he here vowes his best thanks: yet for all this, it may be, and that principally, meant of Christ and his triumphant Ascension. For God Almighty did so direct the

mind of the Prophets, that, that which was ſpoken by them of other perſons and actions, is oft-times more exactly fulfilled in and by Chriſt. *Oſee* 11. 1. *Out of Egypt have I called my Son*, was there ſpoken of the deliverance of the people of Iſrael out of Egypt, fulfilled in Chriſt, S. *Matth.* 2. 15. What *David* ſayes of himſelf, *I will open my mouth in a parable*, was fulfilled by Chriſt, S. *Matth.* 13. 35. The 72. Pſal. was written for *Solomon*, as the title ſhews, but more exactly fulfilled of Chriſt. *Davids* complaint of his own miſery, *Pſal.* 35. 19. verified in Chriſt, S. *John* 15. 25. Nay more, (which is worth our obſervation) ſome things *David* ſpeaks of himſelf, which do not agree to him, but in a figure, which agree to Chriſt in the letter; as, *They parted my garments among them, and caſt lots upon my veſture*, *Pſalm* 22. 17, 18. Nay, in the ſame Pſalm, (and ſometimes in the ſame verſe) ſome words will not agree to Chriſt, as *Pſal.* 69. 5. *My faults are not hid from thee*: Theſe cannot be ſpoken of Chriſt who knew no ſin. Some words again

moſt

moſt properly belong to Chriſt, as verſe 22. *They gave me gall to eat, and when I was thirſty, they gave me vineger to drink.*

Thus holy Church hath in the Leſſons and Goſpel preached to us the Aſcenſion of Chriſt, in the type and antitype. In the Epiſtle ſhe teaches us our duty not to ſtand gazing up to Heaven, wondring at the ſtrangeneſs of the ſight, but to take heed to demean our ſelves ſo, as that we may with comfort behold him at his ſecond coming, his coming to judgment, *Acts* 1. 11. *Why ſtand ye gazing up into heaven?* there is other buſineſs to be done, fit your ſelves for another coming, for *this ſame Jeſus which was taken up from you into heaven, ſhall ſo come, even as ye have ſeen him go into heaven.*

In the Collect we are taught to pray, that we, as far as may be, may conform to our Lord in his Aſcenſion, that like as we believe him to have aſcended into the heavens, ſo we may alſo in heart and mind thither aſcend, and with him continually dwell. In the ſpecial Pſal. and Hymn we adore and bleſſe God

for our Saviours glorious Aſcenſion. It is pleaſant to behold the rare beauty of the Churches offices, as on others, ſo on this day, how each part ſuits the other.

The Goſpel to the Leſſons, the Epiſtle to the Goſpel, the Collect and Pſalms and Hymns, all fitted to the ſame, and all to the day.

For the Antiquity of this day, ſee S. *Aug.* Epiſt. 118; cited upon Eaſter day, *Epiphan.* and *Chryſoſt.* upon the day.

Sunday after Aſcenſ.

This is called *Expectation-week*; for now the Apoſtles were earneſtly expecting the fulfilling of that promiſe of our Lord. *If I go away I will ſend the Comforter to you, S. John.* 16. 7.

The Epiſtle exhorts to earneſt prayer for the Comforter promiſed in the Goſpel; which the Church performs in the Collect.

WHIT-

WHITSUNDAY.

THis day the *HOLY GHOST* came down from heaven upon his Church, as the Epistle tels; according to the promise of the Gospel.

As in a long war it happens; when the war is ended, and peace concluded, Pledges and Hostages are mutually sent, both as tokens of, and securities for, the mutual agreement and peace: so was it betwixt God and Man. After our Lord Jesus had ended the long war betwixt God and Man, and finished the reconciliation, he sent up, or rather he carried up himself, our Hostage, our flesh and nature ennobled by the union with his Divine Person, as a royal pledge to his Father: on the other side, God sent this day his royal Hostage, his holy Spirit, a security for our future peace. 1 S. *John* 4. 12, 13. *Chrys.* Hom. 1. in Pentecost. Edit. *Savil.* tom. 5. The Devil had taken us captive, our Lord Christ undertakes the quarrell, his death was his battel, but then he seem'd

to be overcome: but up he got again at his Resurrection; that was his victory; his Ascension was his triumph: and as the ancient custome was for Conquerours to scatter gifts amongst the beholders, especially on the last and great day of the triumph: so does our Lord, in this last day of the Feast, the Conclusion of his triumph, he doth, as it were, make the Conduits run with Wine; he poured out his Spirit so upon all flesh, that some mockers said, they were *full of new wine*, *Acts* 2. 12. He casts abroad his new wine, new gifts and graces of the Spirit, to the amazement of the world, giving *to some the word of wisdome, to others the gift of knowledge, to others faith, to others the gift of healing, to others the working of miracles, to others prophesie, to others discerning of spirits, to others divers kinds of tongues, to others the interpretations of tongues*: all these worketh one and the same spirit, the Holy Ghost (1 *Cor.* 12. 4.) whom the Lord Christ as he promised, sent down this day with these gifts, in honor of whom and his gifts we keep this day holy.

This

This time was also appointed of old for solemn baptism. The reason was: 1. Because this day the Apostles were baptized with the holy Ghost and fire, *Acts* 2. 3. 2. Because this day three thousand were baptized by the Apostle, *Acts* 2. 40. In memory of which, the Church ever after held a solemn custome of baptizing at this Feast. *Gratian.* de Consec. Dis. 3. c. 13.

This day is called Pentecost, because it is fifty daies betwixt the true Passeover and Whitsunday.

As there were fifty daies from the Jews Passeover to the giving of the Law to *Moses* in Mount *Sina*, which Law was written with the finger of God: (for from the 14. day of the first month, the day of the Passeover, to the third day of the third month, the day of the Laws giving, *Exod.* 19. are fifty daies) so from the true Passeover which was celebrated, when Christ was offered up for us, are fifty daies to this time when the Holy Ghost came down upon the Church, to write the new Law of Charity in their hearts. Upon this meditation S. *Aug.* breaks

out thus, *Who would not prefer the joy and pleasure of these mysteries, before all Empires of the world? Do you not see, that as the two Seraphins cry one to another, holy, holy, holy, Esay* 6.3. *So the two Testaments Old and New faithfully agreeing, convince the sacred truth of God? S. Aug. Ep.* 119. Note that we must not count the fifty daies from the very day of the Passeover, but from the Sunday following; and so God directed the Jews *Lev.* 23. 15 speaking of their Pentecost or Feasts of Weeks, *And ye shall count from the morrow after the Sabbath, from that day seven weeks shall be compleat.*

It is also called *Whitsunday* from the glorious Light of Heiven which was then sent down upon the Earth, from the Father of Lights: so many tongues, so many Lights, which kindled such a light in the world on this day, as never shall be put out to the worlds end: as also becaufe the new baptized, which were many at that Feast (*Whitsunday* and *Easter*, being the two solemn times of baptism) and of old called *Illuminati*, the Enlightned, *Heb.* 6. 6. from the spiritual

ſpiritual light they received in baptiſm, were then cloathed in white garments, as types both of that ſpiritual whiteneſs and purity of ſoul, which they received in baptiſm, and were carefully to preſerve all their life after. As alſo of their joy for being made then by baptiſm members of Chriſt, Children of God, and Heirs of the Kingdom of Heaven. White is the colour of joy, ſaies *Eccleſ.* 9. 8. *Let thy garments be alwaies white, for God now accepts of thy works.* S. *Cyril.* in his 4. *Cat. myſt.* alluding to this ancient cuſtome of the new baptized, of putting off their old garments, and clothing themſelves in pure white, hath words to this effect. "This white clothing is to mind you, "that you ſhould alwaies hereafter go "in white. I ſpeak not this to perſwade "you alwaies to wear white clothes, "but that you ſhould ever be clothed "with ſpiritual white, brightneſs and "purity of ſoul, that ſo you may ſay "with divine *Eſay* 61. 10. *I will great-*"*ly rejoyce in the Lord, for he hath clo-*"*thed me with the garments of ſalvati-*"*on, he hath covered me with the robe of*

" *righteouſneſſe.* Of which robe of " righteouſneſs and garment of ſalvati- " on, the white veſtment was a reſem- " blance. *Apoc.* 19. 8. *And to her was* " *granted, that he ſhould be arrayed in fine* " *linen, clean and white, for fine linen is* " *the righteouſneſs of the Saints.*

Whitſunday then is as much as *Dominica in Albis*, the Sunday in white. The Greeks for the ſame reaſon call *Eaſter* Κυριακὴ λαμπρὰ, the Bright Sunday, becauſe then alſo the new baptized wore white: But the Latines call neither of theſe daies from thence, but give them their names from the Reſurrection, and Pentecoſt, and the Octave of Eaſter or Low Sunday is by them called *Dominica in Albis*, as is aboveſaid, pag. 179.

This Holy day hath *Proper Leſſons* and *Pſalms.*

The *Second Leſſons* are plain. The Morning firſt Leſſon *Deut.* 16. gives us the Law of the Jews Pentecoſt, or Feaſt of Weeks, which was a type of ours.

The *Evening* firſt Leſſon *Wiſd.* 1. is fit for this day. For it treats of the holy

holy Spirit, ver. 5, 6. how it fills the world, ver. 7. which was moſt exactly fulfilled this day, in which *they were all filled with the holy Ghoſt*, Acts 2.

The *Pſalms* for the morning 45. 47. are very proper to the day. The beginning of the 45. is concerning the Birth of Chriſt, and therefore uſed upon Chriſtmaſs-day; but the latter part is concerning the calling of the Gentiles, ver. 10, 11. and the glory of the Church the King of Heavens Daughter, v. 14. *Who is all glorious within*, through the heavenly gifts and graces of the holy Ghoſt, ſent down this day; which glorious gifts miraculouſly poured upon the Church brought in the Gentiles to the Chriſtian faith, ver. 15. *The Virgins that be her fellows ſhall bear her company, and ſhall be brought unto thee.* For which all the people ſhall (as holy Church directs us to do this day) give thanks unto thee, verſe 18. In holy *Davids* Pſalms, as we do, ſo *Theodoret* in Pſal. "*I will remember*
"*thy Name from one generation to ano-*
"*ther, therefore ſhall the people give*
"*thanks unto thee world, without end:*
"That

"That is, all people to the worlds end "shall praise God for these blessings "upon the Church with those Psalms "which I compose, and so, (though "I be dead long before) yet in my "Psalms sung by them, I will remem- "ber thy Name from one generation "to another.

The 47. Psalm is a song of praise for the conversion of the Gentiles, by the Gospel published this day in all Languages, *Acts* 2. for which the Prophet invites them to active praises, Ver. 1. *O clap your hands together all ye people; O sing unto God with the voice of melody*, for *God is gone up*, in jubilo, *with a merry noise*, ver. 5. That was upon Ascension day. And now *he is set upon his holy* and royal *seat, he reigns over the heathen*, makes the *Princes of the people joyn* in one body *unto the people of the God of Abraham*, brings the Gentiles in to the Jewes, and makes one Church of both; and that by the Gospel of the kingdom, published this day, to all Nations, and so, that was done this day, for which this Psalm gives thanks.

Evening Ps. are 104, 145. These two are

are thankful Commemorations of the various gifts of God the Holy Ghoſt, who then gave temporal, this day, ſpiritual gifts; which ſpiritual gifts of this day were ſhadowed out by thoſe temporal, and *all come from the ſame ſpirit*, 1 *Cor.* 12. 4. to whom this Feaſt is held ſacred: So that in bleſſing the Author of them, we bleſs the Author of theſe, the holy Spirit from whom theſe divers gifts come. Some part of the 104. is more particularly appliable to this Feaſt. *He maketh the clouds his chariots*, that was upon Aſcenſion day, when he went up to Heaven in a cloud, *Acts* 1. 9. ver. 5. Then follows ver. 30. *Emittis ſpiritum. Thou ſendeſt forth thy Spirit, and they ſhall be made, thou ſhalt renew the face of the earth*, which is proper to this day; for this day the Holy Spirit was ſent, and renewed the face of the Earth, with new Creatures, new Men of new hearts and new tongues, *Acts* 2. *Old things paſſed away, and all things are become new.*

The ſame Harmony of Epiſtle, Goſpel and Collect, and Leſſons and Pſal. that we have obſerved upon Chriſtmaſs

and

and Easter, and Ascension, may with pleasure be meditated upon this day.

The same Ancients testifie the Antiquity of this Feast, that gave in evidence for Easter.

Munday and *Tuesday* in *Whitsun-Week.*

THe Epistles for both relate not only to the sending of the H. Ghost, but also to Baptism, which the Church takes often occasion to remember us of by her Readings and Usages, and would have us improve them all towards most useful Meditations.

This is one of the four *Ember-Weeks*; of which see above, after the first Sunday in Lent, p. 149.

TRINITY-SUNDAY.

IN Ancient Liturgies and Ritualists, we find this day lookt upon as an *Octave* of *Pentecost*, or as *Dominica vacans* (of which Name is spoken pag. 219.) and that the observing of it as a Feast

Feaſt of the *Trinity* was of later uſe, and more late in the Roman Church then in ſome other, (See *Decretal* lib. 2. T. 9. *De Feriis*) And there were who objected, that becauſe on each day (and eſpecially Sundaies) the Church celebrates the praiſes of the Trinity, in her Doxologies, Hymns, Creeds, &c. Therefore there was no need of a Feaſt on one day for that which was done on each. But yet the wiſdom of the Church thought it meet, that ſuch a Myſtery as this, though part of the Meditation of each day, ſhould be the chief ſubject of one, and this to be the day. For no ſooner had our Lord aſcended into Heaven, and Gods holy Spirit deſcended upon the Church, but there enſued the notice of the glorious and incomprehenſible Trinity, which before that time was not ſo clearly known. The Church therefore having ſolemnized in an excellent order all the high Feaſts of our Lord, and after, That of the deſcent of Gods Spirit upon the Apoſtles, thought it a thing moſt ſeaſonable to conclude theſe great ſolemnities with a Feſtival of full, ſpecial, and expreſs

expreſs Service to the holy and bleſſed Trinity. And this the rather in after-times, when *Arrians* and ſuch like Hereticks had appeared in the world, and vented their blaſphemies againſt this Divine Myſtery.

Some proper Leſſons this day hath, as the *Morning* Firſt and Second.

The firſt Leſſon is *Gen.* 18. wherein we read of three that appeared to *Abraham*, or the Lord in three Perſons, Verſe 1, 2. A type of that myſterious Trinity in Unity, which was after revealed in the Goſpel: So *Theodor.* l. 2. *ad Grac.* "Becauſe the Jews had long "lived in *Egypt*, and had learn'd there "the worſhip of many gods; the moſt "wiſe God did not plainly deliver to "them the myſtery of the Trinity, leſt "they ſhould have miſtaken it for a "doctrine of a plurality of gods. Yet "the doctrine of the Trinity was not "wholly hidden in thoſe times, but "ſome ſeeds of that perfection of Di-"vinity were diſperſed: and for that "cauſe, the Quire of Angels ſing thrice "*Holy*, but once *Lord, holy, holy, holy, Lord God of Hoſts*; and here Three "Men appeared to *Abraham*. The

The Second Leſſon, S. *Matth.* 3. is thought fit for this Feaſt, becauſe it delivers to us the baptiſm of Chriſt, at which was diſcovered the myſtery of the Trinity; for there the Son is baptized, the holy Spirit deſcends upon him, and the Father ſpeaks from Heaven, *This is my beloved Son.*

The Epiſtle and the Goſpel are the ſame that in Ancient Services were aſſigned for the *Octave* of *Pentecoſt*, (The Epiſtle being of the viſion of S. *John*, *Rev.* 4. and the Goſpel the Dialogue of our Lord with *Nicodemus*) And the mentioning (which we find therein) of Baptiſm, of the holy Spirit and gifts of it, though it might then fit the day, as a repetition (as it were) of Pentecoſt, ſo is it no leſs fit for it as a Feaſt to the Bleſſed Trinity. The miſſion of the Holy Ghoſt brings with it (as aforeſaid) more light and clearneſs to the doctrine of the Trinity, and when more fit to think of the gifts of the Spirit, then on a ſolemn day of Ordination (as this is one) when Men are conſecrated to ſpiritual Offices? But beſides this, we have in the Goſpel ſet before us,

all

all the Three Persons of the Sacred Trinity, and the same likewise represented in the Vision which the Epistle speaks of, with an Hymn of praise, *Holy, holy, holy Lord God Almighty, &c.* which expressions by ancient interpretation relate to the holy Trinity, as is above said.

Of the Sundaies after TRINITY *till* ADVENT.

THe Church hath now finished the celebration of the high Festivals and thereby run, as it were, through a great part of the *Creed*, by setting before us in an orderly manner the highest Mysteries of our Redemption by Christ on earth, till the day he was taken up into Heaven, with the sending down of the Holy Ghost at Pentecost. Now after she hath in consequence and reflexion upon these Mysteries, broke out into a more solemn and special Adoration of the Blessed Trinity, she comes according to her Method in the Intervals of great Feasts (of which see Pag. 110)

110.) to use such Epistles, Gospels, and Collects, as suit with her holy affections and aims at this season. Such, namely, as tend to our edifying, and being the living Temples of the Holy Ghost our Comforter with his Gifts and Graces; that having Oyle in our Lamps, we may be in better readiness to meet the Bridegroom at his second Advent or coming to judgment. And this is done in the remaining Sundaies till Advent, which in their Services are, as it were, so many Eccho's and Reflexions upon the Mystery of Pentecost (the life of the Spirit) or as Trumpets for preparation to meet our Lord at his second coming. Which will be more manifest if we take a general view of the Gospels together, and afterwards of the Epistles and Collects.

The *GOSPELS* for this time, according to the method which hath before been declared, pag. 110. are of the holy Doctrine, Deeds and Miracles of our Saviour, and so may singularly conduce to the making us good Christians, by being followers of Christ, and repleniſhed with that Spirit which he both promi-

promiſed and ſent, and for which the Church lately kept ſo great a ſolemnity: For to be charitable, heavenly-minded, repentant, merciful, humble, peaceable, religious, compaſſionate and thankful, to truſt in God and abound with ſuch ſpiritual qualities, are the Leſſons taught us by our Lord in theſe Goſpels; and that not only by word and deed, but many miracles alſo, for divers Goſpels are of ſuch, and tend much to our edifying. From his healing of the ſick, and going about doing good, we may learn to employ that power and ability we have in works of mercy and goodneſs. He that raiſed the dead, and did ſuch mighty works, can be no other, we may be ſure, than God and Man, the Saviour of the world, and able to protect us, even againſt death it ſelf, to raiſe our bodies from the duſt, and glorifie them hereafter.

Thus we have in general the intent of theſe Goſpels (as may eaſily appear by particular obſervation) and withall, how pertinent they are to the time. And with them the Church concludes her

her Annual course of such readings, having thereby given us (and in such time and order as most apt to make deep impression) the chief matter and substance of the four Evangelists.

True it is, that in ancient *Rituals*, and particularly in S. *Hieromes Comes* (or *Lectionarius*) where we find this same order of Epistles and Gospels (See *Pamelii Liturg. Eccles. Lat.* T. 2.) there are some other besides these which our Church useth, as for Wednesdaies, Fridaies and other special times and Solemnities. But these for Sundaies and other Holy-daies, which are retained by our Church, are so well chosen for the fitness, variety and weightiness of the matter, and out of that Evengelist that delivers it most fully, that the chiefest passages of all the Evangelists are hereby made known and preached to us; and what we meet not with here is abundantly supplied by the daily Second Lessons. And the like also may be said concerning the Epistles.

In the *EPISTLES* for this time there is an Harmony with the Gospels, but not

not so much as some have thought in their joynt propounding of particular considerations, and those several and distinct, as the daies they belong to (for that belongs to more special solemnities) but rather as they meet all in the common stream, the general meditation and affection of the season.

We may therefore observe, that as all the Gospels for Sundaies since *Easter* day hitherto are taken out of the beloved Disciple S. *John*, who therein gives us many of the last and most tender and affectionate words of our dear Lord before his Passion and Ascension; his promising of a Comforter, bidding them not fear, bequeathing his peace to them, and the like: so now the two first Epistles are taken (and most fitly) out of the same Apostle, who therein minds us with much earnest affection of that spirit which our Lord promised for our Comforter, and of the great effect and sign of it, *the love of one another: If*, saith he, *we love one another, God dwelleth in us, and his love is perfect in us: Hereby know we that we dwell in him, and he in us, because he hath given*

us

us of his Spirit. And the Epistle for the second Sunday exhorteth us in like manner, *To love one another as he gave commandment, and he that keepeth his Commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, even by the Spirit which he hath given us.* In the Epistle for the third Sunday, we are put in mind by S. *Peter* of submission, and being humble, (for God gives grace to such) of sobriety, watching, faith and patience in affliction, with an exhortation *to cast our care upon God, who cares for us, and shall perfect, settle, strengthen and stablish us,* which is according to what Christ said, *That he would not leave us Comfortless.* The fourth Epistle is out of *Rom.* 8. and is a comfort against afflictions, *as not worthy of that glory which shall be shewed upon us,* provided we be such as they whom the Apostle there speaks of, *who had received the first-fruits of the Spirit.* The Epistle for the fifth being taken out of S. *Peter*, exhorts us to Love, Peace, Innocence and such spiritual affections; and if any trouble us, *not to be afraid,* but to *sanctifie the Lord God in*

our hearts. The reſt of the Epiſtles for all the daies following, relate much to the ſame buſineſs, as newneſs of life, and all the fruits and gifts of Gods holy Spirit, and as a particular inſight will ſufficiently manifeſt. But being not the firſt that are uſed in this ſeaſon, they ſeem to have been choſen with more indifferency, for they are taken out of S. *Paul*, and keep the very order of his Epiſtles, and the place they have in each Epiſtle. For of them the firſt are out of the Epiſtle to the *Romans*, and (ſo in order) the next out of the Epiſtles to the *Corinthians* (firſt and ſecond) *Galatians*, *Epheſians*, *Philippians*, and *Coloſſians*, for ſo far the Order reacheth till the time of Advent. Only two of the Sundaies (the 18. and the 25.) do vary from this method in the choice of their Epiſtles, and there is reaſon for both.

And firſt, for the 25. or laſt Sunday the reaſon is manifeſt: for it being lookt upon as a kind of preparative or fore-runner of Advent, as Advent is to Chriſtmas (and in S. *Jeromes Lectionarius* it is comprized within the time of Advent) an Epiſtle was choſen not as hap-

hapned according to the former method, but such an one as prophesied of Christs Advent or Coming; for that plainly appears in This out of *Jeremy*, *Behold the time cometh saith the Lord, that I will raise up the righteous branch of David, which King shall bear rule, and he shall prosper with wisdom, and shall set up Equity and Righteousnesse again in Earth.* The like Prophesie is implyed in the Gospel, and applyed to *Jesus* in the words of the people when they had seen his miracle: *This is of a truth the same Prophet that should come into the world.* And therefore when there are either more or fewer Sundayes then 25 between *Trinity* and *Advent*, if we so dispose of the Services as alwayes to make use of this for the last of them, it will be agreeable to reason & exemplary practice, and that from time of old, for we find such a Rule in *Micrologus* an ancient Ritualist. The *other Sunday* that follows not the method of the rest, is the 18. after *Trinity* for its Epistle is taken out of the first to the *Corinthians*, not out of that to the *Ephesians*, as other are for the Sundayes

that go next before and after. This seems to be occasioned by a particular circumstance for which a fit Epistle was to be found out, though it were not taken out of its place in the usual order, & that was the *Ordination* of *Ministers*; for the understanding of which, and the ancient care about Ordinations, it will not be amisse to be somewhat the larger. We may therefore note that what was said of Collects (pag. 83.) is true also of this order of Epistles and Gospels, that it comes down to us from Ancient Times, as appears by S. *Hieroms Lectionarius* above mentioned, and other old Liturgists and Expositors. And by them we find that it was the Custome of old to have proper Services for Wednesdays, Fridayes, and Saturdayes in each Ember-week, and then followed (as with us) the conferring of Holy Orders. But care being taken that the Ordination should be performed after continuance the same day in Prayer and fasting, and yet be done upon the Lords day also; and because by ancient Canon that day was not to be fasted, they therefore took this course

course, to perform it on Saturday (it being one of the Ember Fasts) and yet in the Evening of it, for that time was accounted as belonging to the Lords day following; or if they would continue so long fasting, to do it early in the morning following. See *Leo Epist.* 81. *ad Dioscor.*

In regard therefore that this was accounted a Sundayes work, and that there had been so much Exercise and Fasting on Saturday, the Sunday following had no publick Office, and was therefore called *Dominica Vacat* (or *Vacans*) a vacant Sunday. But it was afterwards thought better not to let that day passe in that manner, nor to continue so long and late on Saturday in such Abstinence and Exercise; and therefore the Ordination came to be dispatcht sooner on Saturday, and the Sunday following had a Service said on it, which at first for some time was borrowed of some other days, but afterwards One was fixt, being fitted to the day or season with some respect in the frame of it to the Ordination at that time. For although there were peculiar

Readings, Rites and Prayers for the Ordination it self (as there is also in our Church much resembling the ancient Form,) yet besides that, in the general Service of the day, some reflexion was made on the businesse of Ordination.

Only the *Vacant Sunday* for the Ember week in *September* had no constant peculiar Service; for being fixt to a certain time of that Month, it chanceth that the said Sunday sometimes is the 18. after Trinity, sometimes the 17. or sooner, as Easter falls out; and accordingly takes the service of the 18. Sunday, or some other before it, as it happens to be that year. But of old after other Vacant dayes had their proper Services, this day continued for some while to make use of borrowing; so *Berno* and *Micrologus* say it was in their times: and what Service can we think could be more useful for that purpose, then this of the 18th Sunday, especially if we consider it with all the accessaries it had then?

In ancient Rituals, as S. *Hierome*, *Leonarius*, S. *Gregories Antiphonarius*,

rius, Liber Sacramentorum, &c. we find the service of Ember week placed immediately before that of this Sunday, & the chief reason may be this aforesaid, their affinity of matter. *Rupertus Tuitiens.* in his 12. Book *De Divin. Officiis*, and 18. Chap. is very copious in shewing, how much the office of this day (in that largeness it then had) concern'd them that had the cure of souls: and *Berno Augiens.* in his 5. Chap. is as large in shewing how well it might serve in that regard for a supplement to the *Vacant Sunday*. All which considered, and withall that the usual order of the Epistles from 5. to the 25. was changed only in This, & that according to the course of Easter, the Ordination fals on this Sunday, or some other before it, we may very probably conclude that the choice of this Epistle (and Gospel also) was with design to exercise our meditations somewhat on the Ordination this day celebrated, or not long before it. And hereby a good ground was given to the Preacher in his Sermon (for that was usually upon the Readings of the day) to declare in a fit season the

duty of Paſtors and their flocks, according as he ſaw occaſion.

The *Epiſtle* is a Thankſgiving *in behalf of the Corinthians for the grace of God which was given them by Jeſus Chriſt:* It appears by what the Apoſtle ſaith of them in divers places, that they had been taught by many learned Inſtructers, and that many of them had much profited, and abounded in many ſpiritual gifts: And ſuch gifts are here mentioned as are ſpecially requiſite for them that are Ordained to be Spiritual Guides, as the *being enriched in all utterance, and in all knowledge, and being behind in no good gift.* And the *Goſpel* is of our Saviours anſwering a queſtion of a Doctor of the Law, of his ſilencing both Phariſees and Sadducees by his doctrine and queſtions: whereby he ſhews how thoſe whom he ſends on Divine Meſſages ſhould be qualified, how able to ſpeak a word in due ſeaſon, to give a reaſon of their faith, and to convince gainſayers. This is the Goſpel in the ancient *Lectionary* above mentioned; and though ſome Churches uſe other, yet we

we may observe that they are all very appliable to this occasion. And the old *Anthems* or *Versicles* for the day S. *Greg. Antiphonary* (which are to be found most of them in some Latin Services) are herein most expresse: desiring of God, *That his Prophets may be found faithful*; and speaking of *being glad of going into the house of God, Bringing presents, coming into his Courts*, &c. *Of telling out among the Heathen that the Lord is King; Of Moses hallowing an Altar, and offering Sacrifices, ascending into the Mount, praying for the people, of Gods shewing himself to him*, &c.

It is true, that other *Ordination-Sundayes* relate principally (as is most meet) to the chief Meditations of those special seasons wherein they fall, but yet therein we may finde matter very pertinent to this occasion. How fit the Service of *Trinity Sunday* is in this regard, hath already been declared pag. 209. nor could any season have been more aptly chosen for this occasion. In that of *Lent* the Epistle tells us what holinesse of life is required in all, and therefore certainly in them whom God

hath called to such an holy profession: and that saying of Christ (in the Gospel for the same day) *that he was sent to the lost sheep*, &c. may minde them of their duty who are sent by him to be Pastors of his flock. The like Advertisements they may gather from both Epistle and Gospel of the Sunday of Ordination in time of Advent as may be obvious to view. And no lesse proper is that Epistle, which the *Lectionary* and some Churches appoint for the same day: *Let a man*, saith the Apostle there, *thus wise esteem us, even as the Ministers of Christ, and Stewards of the secrets of God. Furthermore it is required of Stewards that a man be found faithful.* Which Epistle with us, and some other Churches, is applyed to the Sunday next before this, changing place with another Epistle, not unfit for this occasion, and more fit to come next to Christmas: For by those words in it, *The Lord is even at hand*, it may excite us to such a preparation for the Feast of Christs coming in the flesh, as may prepare us for that other coming in glory which we look for.

Thus

Thus have we taken a view of these Epistles and Gospels, and upon occasion also of those which are used after Ordinations, and somewhat also of the time when holy Orders were given. Our Church herein keeps to the day that is most proper: and that is to the Sunday which next follows the Ember Fast. A day on which Christ bestowed his Spirit upon his Apostles, gave them their Commission, and many wonderful gifts for the good of the Church. For this and other reasons doth *Leo* shew, how congruous the Lords day is for such a work. Besides, this may be added, that a business of such consequence being done upon such a day, is attended with more solemnity and presence of the Congregation. See the discourse of Ember weeks pag. 149. and *Leo* Epist. 81. *ad Dioscor.*

The *COLLECTS* remain to be now spoken of: and they in the same manner with the Epistles and Gospels have a general congruity with the affection of the season. For as Faith, Hope and Charity, the graces and gifts of the Holy Ghost are the general subject

more or leſſe of theſe Epiſtles, and the ſame taught, exemplified and confirmed in the Goſpels; ſo are theſe *Collects* certain general Invocations upon God for the aſſiſtance of his holy Spirit, and bringing forth the fruits of it, and conſiſt uſually of a moſt humble acknowledgement, and a petition ſuitable, as is above declared, Pag. 85.

And as we have taken there a brief view of the pious ſenſe and ſpirit of theſe acknowledgments, ſo will it not be amiſſe to do the ſame here concerning the petitions; which in each *Collect* are ſome or other of theſe following, or ſuch like: *That God would be pleaſed to prevent and follow us alwayes with his grace, and with his mercy in all things direct and rule our hearts, to ſtir up our wills, pour into our hearts (graff in them) the love of his holy Name, make us to have a perpetual fear and love of it, to ask ſuch things as ſhall pleaſe him, to have the Spirit, to think and do alwayes ſuch things as be rightful (to pleaſe him, both in will and deed) that he would encreaſe, nouriſh, keep us in true Religion and all goodneſſe; give unto*

us

us the encrease of Faith, Hope and Charity, that we may live according to his will, with pure and free hearts follow him; accomplish those things he would have done, may be cleansed, assoyled, delivered from all our offences, have pardon, peace, protection and defence; may plentifully bring forth the fruits of good works, and by him be plenteously rewarded, and obtain his promises which exceed all we can desire. Such requests as these (besides some other, *That God would hear the prayers of the people*, of which see Pag. 81. and 100.) are by the Priest presented to God, fit for the Churches meditations at this time after *Pentecost*, and not unfitly following the Lessons, the Decalogue, and the following Supplications of the people, as the proper place of Collects: Being all of them (though in several branches and expressions) in effect thus much: That by the merciful Grace, Inspiration, Defence and Protection of God Almighty, we may be cleansed from our sins, may obey his Commandments, may live as Christians ought, not after the flesh, but after the Spirit,

rit, and so to be fitter to meet our blessed Lord at his second Advent to judge the world.

And this meditation of the second Advent of Christ is thought so seasonable in the last place; that some Churches instead of those Readings which we have for the last Sunday of this Time, make use of some other which concern the day of judgement: But our Church, as she hath good reason for her method, as we have seen Pag. 216. So is she not at all defective in her thoughts of Christs second coming: In time of Advent, and often afterwards she takes occasion to remember it, but most especially at this season. The last *Gospel* (except that which implyes a prophesy of Christs advent) sets before us his raising up of one from the dead, a great ground of our faith and hope of a Resurrection. The *Epistle* that goes with it, and all the rest in a manner aim most evidently at this, the *Quickning us to a life spiritually by the hopes of an eternal.* The *last Collect*, with some other, is for the enjoyment of it according to Gods promises.

promises. So that we see the Church in her Meditations for the conclusion of the year, takes in that for her subject which is the close of our Creed, end of our Faith, and Crown of our Devotions: *The Resurrection of the body, and the life everlasting.*

S. *ANDREW.*

THis Saints day is the first that is kept solemn, because he first came to Christ, and followed him before any of the other Apostles, S. *John* 1. 38. He brought his brother *Simon* to Christ, 42. He it was that said, *We have found the Messiah*, and therefore his day is right set at the beginning of *Advent* for ever, to bring news *De Adventu Domini*, of the Advent or coming of our Lord.

Conversion of S. PAUL.

WHereas other Saints martyrdoms, or at least the dayes of their death are celebrated by holy Church; S. *Pauls* Conversion is made the Holy-day. For these reasons:

1. First

1. For the Example of it: that no ſinner, how great ſoever, might hereafter deſpair of pardon, ſeeing *Saul* a grievous perſecutor made S. *Paul*: *For this cauſe I obtained mercy, that in me firſt, Jeſus Chriſt might ſhew forth all long-ſuffering for a pattern to them which ſhould hereafter believe*, 1 Tim. 1. 36.

2. For the joy which the Church had at his Converſion.

3. For the miracle wrought at his Converſion.

Purification of S. MARY, or Feaſt of Candlemaſs.

SOme Churches keep four Holy-daies in memory of the bleſſed Virgin, namely, The Annunciation, the Aſſumption, the Nativity, and Purification. Our Church keeps only the Purification and Annunciation which are common to her and our Bleſſed Lord.

The Purification is a double Feaſt, partly in memory of the Virgins purification (this being the fourtieth day after the birth) which ſhe obſerved according

cording to the Law, *Leviticus* 12. 4. though she needed it not: but chiefly in memory of our Lords presentation in the Temple, which the Gospel commemorates.

Our Saviour thus presented in the Temple, offered himself a live Oblation for us, that so the whole obedience of his life might be ours.

This day had one solemnity of old peculiar to it: namely, Procession: the order and manner of which I shall set down briefly out of S. *Bernard.*

We go in Procession two by two, carrying Candles in our hands, which are lighted, not at a common fire, but a fire first blest in the Church by a Bishop. They that go out first return last; and in the way we sing; Great is the glory of the Lord.

We go two by two, in commendation of Charity and a social life; for so our Saviour sent out his Disciples.

We carry lights in our hands: First, to signifie that our light should shine before men. Secondly, this we do this day especially in memory of the wise virgins (of whom this blessed Virgin is the chief) that

went

went to meet their Lord with their Lamps light and burning. And from this usage and the many lights set up in the Church this day, it is called *Candelaria* or *Candlemas.*

Because our works should be all done in the holy fire of Charity; therefore the candles are light with holy fire.

They that go out first, return last, to teach humility, in humility preferring one before another, *Phil.* 2.3.

Because God loves a chearful giver, therefore we sing in the way.

The Procession it self, is to teach us, that we should not stand idle in the way of life, but proceed from vertue to vertue, not looking back to that which is behinde, but reaching forward to that which is before.

For the Antiquity of this day, see *Cyril. Alex. Gregory Nyss. in diem.* And for the Feast of the Annunciation *Athanas. Ser. de Dei para.*

S. Philp

S. Philip, and S. James.

WHereas in the Primitive Church, the Apoſtles had not ſeveral dayes of ſolemnity; it was appointed that one day ſhould be allowed for them all; namely, in the Latine Church, the Calends or firſt of May: in the Greek, the Feaſt of S. *Peter* and S. *Paul*. Afterwards, when the other Apoſtles had peculiar dayes appointed, this firſt of May was left to S. *Philip* and S. *Jacob*, becauſe it was thought that they ſuffered upon that day. Thus *Durandus* and ſome other deliver it: but upon further inquiry it ſeems to be a miſtake; for if (as hath been proved in the diſcourſe upon S. *Stephens* day) Martyrs and other Saints had their ſeveral days obſerved in the firſt times, it is not probable, that the Apoſtles, thoſe Founders of Churches, *thoſe Princes over all Lands* (as they are called *Pſ.* 44. 1c.) ſhould be hudled up all into one day, and have a leſſe reſpect given them by the Church then other Saints and Martyrs had. I conceive there-

therefore that they had several dayes allowed them as well as other Saints; and this mistake of *Durandus* was occasioned by this, that in some old Martyrologists, this *Feast* of *Philip* and *Jacob*, was called the *Feast* of S. *Philip* and *Jacob* and *all the Apostles*, and in some, the *Feast of Philip and Iacob and All-Saints*. The reason of which was not, because the Apostles had no other Feasts appointed them but only this, but because the Feast of *Philip* and *Iacob* is upon the *Kalends* of *May*, and so falls within the Paschal Solemnity betwixt Easter and Whitsuntide; All which time the Church of old was wont to commemorate not one Saint alone, but altogether; and therefore not *Philip* and *Iacob* alone, but all the Apostles and Saints together with them: The reason of which was, saies *Gemma de Antiq. Mis. rit.* cap. 140. Because in our heavenly Country, which that time signifies, the joy of all is the joy of every one; and the joy of every Saint, the common joy of all. Or because as *Micrologus* sayes, *De Eccl. Offic.* c. 55. At the general Resurrection

on (of which Eaſter ſolemnity is a type) there is a common Feſtivity and joy of the Righteous.

The *Philip* this day commemorated, was *Philip* the Apoſtle, whom the Goſpel mentions, not *Philip* the Deacon. Yet the Church gives us a Leſſon *Acts* 8. concerning him; and it was a thing not unuſual in ancient Martyrologies to commemorate divers of the ſame name on the ſame day.

The *Iames* that is commemorated this day is not one of the ſons of *Zebedee* whoſe day is kept in *July*, but *Iames* who was called the Brother of our Lord, the firſt Biſhop of *Ieruſalem*; who wrote the Epiſtle called the *Epiſtle* of S. *Iames*, part of which is this day read.

This day hath no Faſt, becauſe it falls betwixt Eaſter and Whitſuntide. See the Feaſt of Circumciſion.

S. *Iohn*

S. John Baptist.

WE celebrate the birth of S. *John Baptist*, and of our Saviour, For these reasons:

The Births of both were full of joy and mystery. Our Saviours we have already observed. Now for S. *Johns*, it is plain, there was more then ordinary joy at his birth, S. *Luke* 1. 14. And full of mystery and wonder it was. As a Virgin conceived our Lord, so a barren woman brought forth S. *John* S. *Luke* 1. 36. Again, his birth was prophetical of our Lord, whom he saluted out of his mothers womb. Lastly, his birth was made memorable by the prediction of the Angel *Gabriel*, S. *Luke* 1. 19.

There was formerly another Holy-day for the beheading of S. *John Baptist*; but our Church keeps only this Holy-day in memory of him, wherein though she principally commemorates his mysterious Nativity, as you may see in the Gospel; yet she does not omit his Life and Death; his Life and Office in

in the Morning Lessons are recorded. His death is related in the Second Less. Evening, and the Collect prayes for grace to imitate his example, patiently suffering for the Truths sake.

S. Michael.

HOly Church holds a Feast in memory of the holy Angels. First, because they minister to us on earth, *Heb.* 1.14. *being sent forth to minister to them that shall be heires of salvation.* Secondly, because they fight against the Devil for us, by their prayers and recommendation of us and our condition at the throne of grace: as appears by the Epistle, and the Gospel at the end of it.

The Church in this Feast particularly commemorates S. *Michael*, because he was Prince or tutelar Angel of the Church of the Jews, *Daniel* 10. 13. 12. 1. and so of the Christian Church: For the Church, which was once in the Jews, is now in the Christians.

All-

All-Saints.

BEcause we cannot particularly commemorate every one of those Saints in whom Gods graces have been eminent, for that would be too heavy a burthen: and because in these particular Feasts, which we do celebrate, we may justly be thought to have omitted some of our duty, through infirmity or negligence: therefore holy Church appoints this day, in commemoration of the Saints in general.

Other Holy-dayes not here spoken of, are either mentioned in other places, or need no other explication then what already hath been said in general of Holy dayes, and their Readings.

The COMMUNION, or *Second Service.*

IN the Liturgy it is called *The Communion*, and well it were that the piety of the people were such as to make it alwayes a Communion. The Church as appears by her pathetical *Exhortation before the Communion*, and *the Rubrick after it*, labours to bring men ofter

oftner to communicate then ſhe uſually obtains. Private and ſolitary Communions of the Prieſt alone ſhe allows not; and therefore when other cannot be had ſhe appoints only ſo much of the Service, as relates not of neceſſity to a preſent Communion, and that to be ſaid at the Holy Table; and upon good reaſon, the Church thereby keeping, as it were, her ground, viſibly minding us of what ſhe deſires and labours towards, our more frequent acceſſe to that holy Table, and in the mean while that part of the Service which ſhe uſes may perhaps more fitly be called the *Second Service* then the Communion. And ſo it is often called, though not in the Rubr. of the Liturgy, yet in divers *Faſt Books* and the like ſet out by Authority. If any ſhould think that it cannot properly be called the Second Service, becauſe the Morning Service and Litany go before it, which we prove in the following diſcourſe to be two diſtinct Services, whereby this ſhould ſeem to be the Third rather then the Second Service, it is Anſwered, that ſometimes the

the *Communion-Service* is uſed upon ſuch dayes as the Litany is not; and then it may without queſtion be called the Second Service: nay, even then when the Litany and all is uſed, the Communion Service may be very fitly called the Second Service: For though in ſtrictneſs of ſpeech the Litany is a ſervice diſtinct, as is ſhewen; yet in our uſual acception of the word Service, namely for a compleat Service with all the ſeveral parts of it, Pſalmes, Readings, Creeds, Thankſgivings, and Prayers, ſo the Litany is not a Service, nor ſo eſteemed, but called *The Litany*, or Supplications; and lookt upon ſometimes, when other Offices follow, as a kind of Preparative (though a diſtinct form) to them, as to *The Communion*, *Commination*, *&c.* And therefore it was a cuſtome in ſome Churches, that a Bell was tolled, while the Litany was ſaying, to give notice to the people, that the Communion Service was now coming on. This Service conſiſts of Four parts, The firſt reaches to the Offertory, called anciently *Miſſa Catechumenorum*, the

ſervice

ſervice of the Catechumens: The ſecond is the *Offertory*, which reaches to the Conſecration. The third begins at the Conſecration, and ends at the *Angelical Hymn*, **Glory be to God on high.** The laſt is the *Poſt-Communion*, or Thankſgiving, which with us is nothing but that holy Hymn.

Part. 1. We begin the firſt part, as the Church was wont to begin her Services, with the LORDS PRAYER, concerning which, ſee the Morning Service.

After this follows an excellent prayer to God **to cleanſe our hearts by his holy inſpiration.**

Then follow the COMMANDMENTS, with a *Kyrie*, or **Lord have mercy upon us**, after every one of them. Which though I cannot ſay it was ancient, yet ſurely cannot be denied to be very uſeful and pious. And if there be any that think this might be ſpared, as being fitter for poor Publicans then Saints; let them turn to the Parable of the Publican and Phariſee going up to the Temple to pray, S. *Luke* 18. and there

they ſhall receive an anſwer.

Then follows the *COLLECT* for the day, with another for the King, which the *Prieſt is to ſay ſtanding, &c.* Of this poſture enough hath been ſaid in the Morning Service. Though there hath been a Prayer for the King in the Morning *Service*, and another in the Litany; Yet the Church here appoints one again, that ſhe may ſtrictly obſerve S. *Pauls* rule, 1 *Tim.* 2. who directs that in all our publick prayers for all Men, an eſpecial prayer ſhould be made for the King. Now the Morning Service, Litany and this Communion-Service are three diſtinct *Services*, and therefore have each of them ſuch an eſpecial prayer.

That they are three diſtinct Services will appear. For they are to be performed at diſtinct places, and times. The Morning Service is to be ſaid at *the beginning of the day*, as appears in the third Collect for Grace. πρωΐ, ſayes. S. *Chryſ.* which is tranſlated, S. *Matth.* 27. 2. *in the Morning*: and in S. *John* 18. 28. *Early*. In S. *Mark* 13. 35. it is tranſlated, *The dawning of the*

the day. The place for it is the accuſtomed place in the Chancel *or Church*, ſaies the Rubr. before Morning prayer, or where the Ordinary ſhall appoint it.

The Litany is alſo a diſtinct Service, for it is no part of the Morning Service, as you may ſee Rubr. after *Athanaſ.* Creed. *Here ends the Morn. and Even. Service. Then follows the Litany.* Nor is it any part of the Com. Service, for that begins with *Our Father*, and the Collect, *Almighty God, &c.* and is to be ſaid after the Litany. The time and place for this, is not appointed in the Rubr. but it is ſuppoſed to be known by practice. For in the *Commination*, the 51. *Pſal.* is appointed to be ſaid, where they *are accuſtomed to ſay the Litany*, and that was *in the Church. Eliz. Inj.* 18. *before the Chancel door.* "Biſhop *Andrews* notes upon the Liturgy: It being a penitential Office, "is there appointed, in imitation of "Gods command, to the Prieſts in "their penitential Service, *Joel* 2. 17. "*Let the Prieſts weep between the Porch* "*and the Altar.* The time of this, is a little before the time of the Com. Service, *Inj.* 18. *Eliz.*

The Communion-Service is to be some good distance after the Morn. Service, *Rubr.* 1. *before the Communion-Service, So many as intend to be partakers of the holy Communion, shall signifie their names to the Curate, over night, or before Morning prayer, or immediately after*, which does necessarily require a good space of time to do it in. The usual hour for the solemnity of this Service, was anciently, and so should be, Nine of the clock, Morning. *C. Aurel.* 3.c.11. This is the *Canonical hour De Consecr. dist.* 1. *c. Et Hoc.* Thence probably call'd, the holy hour, *Decret, dist.* 44. c. *fin.* In case of necessity it might be said earlier or later, *Durant. de Ritibus*; but this was the usual and Canonical hour for it. One reason which is given for it is, because at this hour began our Saviours Passion, S. *Mark*, 15. 25. the Jewes then crying out *Crucifie, &c.* At this hour therefore is the Com. Service (part of which is a commemoration of Christs Passion) performed. Another reason given is, because this hour the Holy Ghost descended upon the Apostles, *Acts* 2. 15. Lastly, because it is the most convenient hour for all to

meet, and dispatch this with other offices *before Noon.* For, till the Service was ended, Men were perswaded to be fasting; and therefore it was thought fit to end all the Service, before Noon, that people might be free to eat. *Durant.* l. 2. c. 7. Why this Service is called the Second, see pag. 239.

The place for this Service is the Altar or *Communion Table*, *Rubr.* before the Com. And so it was alwaies in Primitive times, which is a thing so plain as it needs no proof.

After this, the Priest reads the *Epistle* and *Gospel* for the day. Concerning the antiquity of which, and the reason of their choice, hath been said already: nothing here remains to be shown, but the antiquity and piety of those *Rites*, which were used both by us and the ancient Church, about the reading of the Gospel. As

First, when the *GOSPEL* is named, the Clergy and the people present, say or sing, **Glory be to thee O Lord.** So it is in S. *Chrys.* Liturg. *Glorifying God that hath sent to them also the word of salvation.* As it is in the *Acts* of the

Apoſt. 11. 18. *When they heard theſe things they glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.*

2. While the *Goſpel* is reading, all that are preſent *ſtand. Grat.* de *Conſecr.* diſt. 1. c. 68. And *Zozomen* in his *Hiſt.* l. 7. c. 19. tels us it was a new faſhion in *Alexandria*, that the Biſhop did not riſe up when the Goſpel was read: [*Quod apud alios uſquam fieri, neque comperi neque audivi*; Which, ſayes he, *I never obſerved nor heard amongſt any others whatſoever*:] The reaſon was this. Anciently, whenſoever the holy Leſſons were read, the people ſtood, to expreſs their reverence to the holy word. *Aug.* l. hom. 50. hom. 26. *Nehem.* 8. 5. But becauſe this was counted too great a burden, it was thought fit to ſhew our reverence, eſpecially at the reading of the Goſpel, which hiſtorically declares ſomewhat which our Saviour ſpake, did, or ſuffered in his own perſon: By this geſture, ſhewing a reverend regard to the *Son* of God, above other meſſengers, although ſpeaking as from

from God. And againſt *Arrians*, *Jews*, *Infidels*, who derogate from the honour of *our LORD*, ſuch ceremonies are moſt profitable. As judicious Mr. *Hooker* notes.

3. After the Goſpel is ended, the uſe was to praiſe God, ſaying, *Thanks be to God for this Goſpel.* So was it of old ordained, *Tolet. Conc.* 4. *c.* 11. that the Lauds or Praiſes ſhould be ſaid, not after the Epiſtle, but immediately after the Goſpel, for the glory of Chriſt, which is preached in the Goſpel.

In ſome places the faſhion was, then to kiſs the book. And ſurely this book, by reaſon of the rich contents of it; deſerves a better regard then too often it findes. It ſhould in this reſpect be uſed ſo, as others may ſee we prefer it before all other books.

Next is the *NICENE CREED*, ſo called, becauſe it was for the moſt part framed at the great *Council* of *Nice*. But becauſe the great Counc. of *Conſtantinople* added the latter part, and brought it to the frame which we now uſe, therefore is it called alſo the *Conſtantinopolitan*

Creed. This Creed began to be uſed in Churches at the Communion Service immediately after the Goſpel, in the year of our Lord 339.

Afterward it was eſtabliſhed in the Churches of *Spain* and *France*, after the cuſtome of the Eaſtern Church, *Conc. Tolet.* 3. *c.* 2. and continued down to our times.

The Reaſon why this Creed follows immediately after the Epiſtle and Goſpel, is the ſame that was given for the APOSTLES CREED following next after the Leſſons at Morning and Evening prayer. To which the *Canon* of *Toledo* laſt cited, hath added Another Reaſon of the ſaying it here before the people draw nere to the holy Communion: namely, [*That the breaſts of thoſe that approach to thoſe dreadful myſteries may be purified with a true and right faith.*]

A third reaſon is given by *Dionyſ.* Eccl. Hierar. *c.* 3. par. 2. & 3. It will not be amiſs to ſet down ſome paſſages of his at large, becauſe they will both give us a third reaſon of uſing the Creed in this place, and diſcover to

to us, as I conceive, much of the ancient beautiful order of the Communion-Service.

The Bishop or Priest standing at the Altar, begins the *melody of Psalms*, all the degrees of Ecclesiasticks singing with him. This Psalmody is used, as in almost all Priestly Offices, so in this, to prepare and dispose our souls by holy affections, to the celebration of the holy mysteries following; and by the consent and singing together of divine Psalms, to work in us an unanimous consent and concord one towards another. Then is read by some of the Ministers, first a Lesson out of the Old Testament, then one out of the New, in their order, (for the reasons before mentioned in the discourse of Lessons at Morning Service:) After this the Catechumens, the possessed, and the penitents are dismist, and they only allowed to stay, who are deem'd worthy to receive the holy Sacrament: which being done, some of the under Ministers keep the door of the Church, that no Infidel or unworthy person may intrude into these sacred Mysteries.

ries. Then the Miniſters and devout people (reverently beholding the holy ſigns, not yet conſecrated, but bleſt and offered up to God on a by-ſtanding Table, called *the Table of Propoſition* τραπέζα προθέσεως) Praiſe and bleſs the Father of Lights, (from whom, as all good gifts, ſo this great bleſſing of the Communion does come) with the Catholick hymn of praiſe, which ſome call the Creed; others more divinely, The Pontifical Thankſgiving, as containing in it all the ſpiritual gifts which flow from Heaven upon us, the whole myſtery of our ſalvation; when this hymn of praiſe is finiſhed, the Deacons with the Prieſt, ſet the holy Bread and Cup of Bleſſing upon the Altar; after which, the Prieſt or Biſhop ſaies the moſt ſacred, that is, the *Lords Prayer*, gives the Bleſſing to the people; than they (in token of perfect charity, a moſt neceſſary vertue at this time of offering at the Altar, S. *Mat.* 5. 23.) ſalute each other. After which, the names of holy Men that have lived and died in the faith of Chriſt are read out of the *Diptychs*, and their memo-

ries

ries celebrated, to perſwade others to a diligent imitation of their vertues, and a ſtedfaſt expectation of their heavenly rewards. This commemoration of the Saints, preſently upon the ſetting of the holy ſigns upon the Altar, is not without ſome myſtery; to ſhew the inſeparable ſacred union of the Saints with Chriſt, who is repreſented by thoſe ſacred ſignes. Theſe things being rightly performed, the Biſhop or Prieſt, that is to Conſecrate, waſhes his hands, a moſt decent Ceremony, ſignifying, that thoſe that are to do theſe holy Offices ſhould have a ſpecial care of purity. *I will waſh mine hands in innocency, O Lord, and ſo will I compaſs thine Altar, Pſal.* 26. 6. After he hath magnified theſe divine gifts, and God that gave them, then he conſecrates the holy Myſteries: and having uncovered them, reverently ſhews them to the people, inviting them to the receiving of them. Himſelf, and the Prieſts, and Deacons receive firſt, then the people receive in both kindes; and having all received, they end the Service with a Thankſgiving, which was *Pſal.* 34. After

After the Epiſtle and Goſpel and the confeſſion of that Faith which is taught in holy Writ, follows THE SERMON. *Ambroſ.* ep. 33. ad *Marcel. Leo* 1. Ser. 2. *de Paſcha*, which uſually was an expoſition of ſome part of the Epiſtle or Goſpel, or proper Leſſon for the day, as we may ſee in S. *Auguſtine* in his Serm. *de Temp.* according to the pattern in *Nehem.* 8. 8. *They read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed the people to underſtand the reading.* And the Preacher was in his Expoſition appointed to obſerve the Catholick interpretation of the old Doctors of the Church; as we may ſee in the 19. *Can.* of the ſixth *Council* of *Conſtantinople* held in *Trull.* The Canon is this. "Let the "Governors of Churches every Sun- "day at the leaſt, teach their Cler- "gy and people the Oracles of piety "and true Religion; collecting out of "Divine Scripture, the ſentences and "Doctrines of truth, not tranſgreſ- "ſing the ancient bounds and tradi- "tions of the holy Fathers. And if "any doubt or controverſie ariſe a- "bout

" bout Scripture, let them follow that " interpretation, which the Lights of the " Church and the Doctors have left in " their writings. By which they shall " more deserve commendation, then by " making private interpretations, which " if they adhere to, they are in danger to " fall from the truth.

" To this agrees the *Canon* made in " Queen *Elizabeths* time. *Anno Dom.* " 1571. The Preachers chiefly shall " take heed that they teach nothing in " their preaching, which they would " have the people religiously to observe " and believe, but that which is agreea- " ble to the Doctrine of the Old Testa- " ment and the New, and that which the " Catholick Fathers and Ancient Bi- " shops have gathered out of that Do- " ctrine. These Golden Canons had they been duly observed, would have been a great preservative of Truth and the Churches peace.

The Sermon was not above an hour long. *Cyril. Catech.* 13.

Before the Sermon no prayer is appointed but the *Lords Prayer*, the petitions being first consigned upon the people,

people, by the Preacher or Minister, who is appointed to bid the prayers, as it is in *Edw.* 6. and Queen *Eliz. Injunctions*; that is, to tell the people beforehand, what they are at that time especially to pray for in the Lords Prayer; which in the 55. *Can. of the Constit. Anno Dom.* 1603. is called, moving the people to joyn with the Preacher in praying the Lords Prayer. Of old, nothing was said before the Sermon, but *Gemina Salutatio*, the double Salutation, *Clem. Const.* l. 8. c. 5. *Optat.* l. 7. The Bishop or Priest never begins to speak to the people; but first in the Name of God he salutes the people, and the salutation is doubled, that is, the Preacher says, *The Lord be with you*, and the people answer, *And with thy Spirit.* Much after this manner was the Jews practice, *Neh.* 8. 4. & 6. *Ezra the Scribe stood upon a Pulpit of Wood, &c. and opened the book in the sight of all the people; and when he opened it, all the people stood up, and Ezra blessed the Lord the great God, and all the people answered Amen, Amen, and worshipped.* Verse 8. *Then Ezra read in the*

the Book, and gave the ſenſe, and cauſed them to underſtand the reading. So we ſee, that both amongſt Jews and Chriſtians of old, the Preacher before his Sermon uſed only a ſhort ſalutation, or Bleſſing, to which the people having anſwered, the Sermon began. And though the Church of *England* uſes not the very ſame form, yet in this ſhe followes the ancient practice, preſcribing only the ſhort prayer of our Lord: and indeed what need any more? For whatſoever we can deſire, is abundantly prayed for before in the Liturgy, and needs not be prayed over again immediately. And therefore there being no need of ſuch a ſolemn prayer, the Church hath appointed none, but only the Lords Prayer: and no other being appointed, no other ſhould be uſed by the Preacher. For, as hath been ſhewn, Pag. 1. *No prayers ſhould be uſed publickly, but thoſe that are preſcribed; leſt through ignorance or careleſneſs, any thing contrary to the faith ſhould be uttered before God.* How neceſſary ſuch reſtraint of private mens prayers in publick is, and how good

that

that reaſon is for ſuch reſtraint, a little experience of licentious times will abundantly ſhew. The pulpit is no ſecurity from errors. Men may as well ſpeak blaſphemy or vanity before the Sermon, as in it. Is it not reaſon then that the Church ſhould take care what ſhe can, to prevent this danger, by reſtraining that liberty, which is ſo likely to run men into it? Suppoſe ſome Preachers ſhould be ſo careful, as not to vent any thing unſavory, yet the Church cannot be ſecured of all, and therefore muſt not allow a general liberty. Nay, ſuppoſe the Church could be aſſured of all Preachers care in this particular, that their prayers ſhould be for matter ſound and good; yet how ſhould it be reaſonable for the Church to allow any private perſon or Preacher to offer up to God a prayer in the name of the Congregation, as their joynt deſire, to which, they ne ver before conſented themſelves, nor their Governors for them. A Preacher may pray for his Auditory by himſelf, though they know it not, nor conſented to it before hand; but it is not imaginable

ginable how he ſhould offer it up in their name, or call it their prayer to God, as ſometimes the uſe hath been, which neither they themſelves, nor their Governours, whom Chriſt hath impowred to make prayer for them, have conſented to, or acknowledged for theirs: no more then any man can call that the Petition of a Town, which he ſhall preſent in their names, though they never before conſented to it, or ſo much as ſaw it before it was preſented.

This Form of bidding Prayers is very ancient: we may ſee the like in S. *Chryſoſt.* and other Liturgies which they called προσφωνήσεις, *Allocutions*, in which the Deacon ſpeaks to the people from point to point, directing them what to pray for (as hath been ſaid before.) This is all the difference betwixt them and this; that in them the people were to anſwer to every point ſeverally, *Lord have mercy, &c.* In this, they are taught to ſum up all the Petitions in *the Lords prayer*, and to pray for them all together.

This was the practice in King *Edw.* the

The Sixth's time, as appears by Bishop *Latymer*, *Jewel*, and others in those daies, whose Forms of *Bidding Prayers*, before Sermon, are to be seen in their writings.

If there be no Sermon, there shall follow one of the *Homilies* **set forth.** So was it of old appointed *Conc. Vas. c.* 4. [*If the Parish Priest be sick, or cannot preach, let the Homilies of the holy Fathers be read by the Deacon.*

Part 2. The *OFFERTORY* followes, which are certain sentences out of holy Scripture, which were sung or said while the people offered. *Durant.*

Offerings or *Oblations* are an high part of Gods service and worship, taught by the light of nature and right reason: which bids us to *honour God with our substance*, as well as with our bodies and souls: to give a part of our goods to God as an homage or acknowledgment of his Dominion over us, and that all that we have comes from God; 1 *Chron.* 29. 14. *Who am I, and what is my people, that we should be able to offer so willingly after this sort;*

for

for all things come of thee, and of thine own have we given thee? To *bring presents to him that ought to be feared, Psal.* 76. 11. This duty of offerings was practised by the Fathers before the Law, with a gracious acceptation. Witness *Abel*, Gen. 4. 4. Commanded in the Law, *Exod.* 25. 2. *Speak to the children of Israel that they bring me an offering.* So *Deut.* 16. 16. Confirmed *by our Saviour in the Gospel, S. Matth.* 5. 23. *Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then* come and offer *thy gift.* If any man conceives that this offering here mentioned was a Jewish perishing rite, not a duty of the Gospel to continue; let him consider,

First, that there is the same reason for this duty under the Gospel, as there was under or before the Law, God being Lord of us and ours as well as of them; and therefore to be acknowledged for such by us, as well as by them.

Secondly, that all the rest of our Saviours Sermon upon the Mount was Gospel,

Gospel, and concerning duties obliging us Christians: and it is not likely that our Saviour should intermix one only Judaical rite amongst them.

Thirdly, that our Saviour before all these precepts mentioned in this his Sermon, whereof this of oblations is one, prefaces this severe sanction, S. *Matth.* 5. 19. *Whosoever shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven*; which could not be truly said concerning the breach of a Jewish outworn rite.

4. That our Saviour hath carefully taught us there, the due manner of the performance of this duty of oblations, like as he did concerning alms and prayers, and no man can shew that ever he did any where else; nor is it probable that he should here carefully direct us, how to do that which was presently to be left, and was already out of force, as this was, supposing it to be a Jewish rite. We may then, I conceive, suppose it for a truth, that oblations are here commanded by our Saviour.

Add

Add to this, that offerings were highly commended by the Gospel, in the Wise men that offered Gold, Frankincense and Myrrhe, S. *Matth.* 2. 11. and that they were practised by the *Fathers* in the Christian Church. So saies *Epiphan. her.* 80. *Irenæus* l. 4. c. 34. [*By a gift to the King, his honour and our affection is shown; therefore our Lord willing us to offer with all simplicity and innocency, preached*, saying, *When thou bringest thy gift to the altar, &c. We must therefore offer of our goods to God, according as Moses commanded*, Thou shalt not appear before the Lord empty. *There are offerings under the Gospel, as well as under the Law: the kind of offerings is the same: Here is all the difference, they were offered then by servants, now by sons.*] *S. Hier.* ep. ad Heliodor. *The axe is laid to the root of the tree, if I bring not my gift to the altar: nor can I plead poverty, since the poor widow hath cast in two mites,*] We should do well to think of this.

Though oblations be acceptable at any time, yet at sometimes they have

have been thought more necessary, as

First, when the Church is in want, *Exod.* 35. 4, *&c.*

Secondly, when we have received some signal and eminent blessing from God. *Psal.* 76. When *David* had recounted the great mercy of God in breaking the bow and the shield of the Churches enemies, at the 11. verse, he presses this duty, *Bring presents to him that ought to be feared.*

Thirdly, at our high and Solemn Festivals, *Deut.* 16. 16. *Three times in the year shall they appear before me, and they shall not appear empty*; Especially when we receive the holy Communion. *Theodoret* Hist. l. 5. c. 17. tells us, that *it was the ancient custome, before the receiving of the holy Sacrament, to come up into the Quire and offer at the holy Table.* And surely it becomes not us to be empty-handed, when God comes to us full-handed, as in that Sacrament he does.

Next to the OFFERTORY is that excellent PRAYER for the *CHURCH MILITANT*, wherein we pray for the Catholick and Apostolick Church; For all

all Christian Kings, Princes and Governors, for the whole Clergy and people, for all in adversity, Such a prayer hath S. *Chrys.* in his Liturg. a little before the Consecration.

After which follow some wholsome *Exhortations* to those that are coming to the holy Communion, seriously exhorting the unprepared to forbear. So was the custome of old in the Greek Church. The Priest admonishes all that are coming to that holy Sacrament, driving away the unworthy, but inviting the prepared, and that with a loud voice, and hands lifted up, standing aloft, where he may be seen and heard of all. *Chrys.* in *Heb.* hom. 9. in Ethic.

Those that after these exhortations stay to receive, the Church supposing prepared, invites, to *draw near*; and after their humble confession the Priest or Bishop absolves and comforts them with some choice sentences taken out of holy Scripture. After which the Priest saies, **Lift up your hearts.** For certainly at that hour when we are to receive the most dreadful Sacrament, it is necessary

neceſſary to lift up our hearts to God, and not to have them groveling upon the earth: for this purpoſe the Prieſt exhorts all, to leave all cares of this life and domeſtick thoughts, and to have our hearts and minds in heaven upon the lover of mankind. The people then anſwer, **We lift them up unto the Lord**, aſſenting to the Prieſts admonition. And it behoves us all to ſay it ſeriouſly: For as we ought alwaies to have our minds in heaven, ſo eſpecially at that hour we ſhould more earneſtly endeavor it.

The Prieſt goes on, **Let us give thanks to our Lord God**; and many thanks we ought to render him, that cals and invites ſuch unworthy ſinners as we be, to ſo high grace and favour, as to eat the Fleſh and drink the Blood of the Son of God.

The people anſwer, **It is meet and right ſo to do.** For when we give thanks to God, we do a work that is juſt, and of right due to ſo much bounty.

Then follow for great daies ſome proper Prefaces, containing the peculiar matter or ſubject of our thanks that day, which

Which are to be said seven daies after, Rubr. *ibidem.* except Whitsunday Preface, which is to be said but six daies after; because Trinity Sunday is the seventh day after, which hath a peculiar Preface. By this it appears that the Church intends to prorogue and continue these high Feasts several daies, even eight dies together, if another great Feast comes not within the time, which requires a peculiar Service. But when we say that the Church would have these high Feasts continued so long, it is not so to be understood, as if she required an equal observance of those several daies, for some of those daies she commands by her Canons and Rubricks. Some she seems only to commend to us to be observed; some are of a higher festivity, some of less. The first and the last, namely, the *Octave* of the first, are usually the chief daies for solemn Assemblies; yet every of those daies should be spent in more then ordinary meditation of the blessings of the time, and thanksgiving for them: according to that which the Lord commanded to the

Jews concerning the Feaſt of Tabernacles, *Lev.* 23. 36. Upon every one of the daies of that Feaſt an offering was to be made, *but the firſt and laſt were the ſolemn Convocations.*

The reaſon of the Churches proroguing and lengthening, out theſe high Feaſts for ſeveral daies, is plain. The ſubject matter of theſe Feaſts, as namely, Chriſts Birth, Reſurrection, Aſcenſion, the ſending of the holy Ghoſt, is of ſo high a nature, ſo nearly concerning our ſalvation, that one day is too little to meditate of them, and praiſe God for them as we ought; a bodily deliverance may juſtly require a day of thankſgiving and joy; but the deliverance of the ſoul, by the bleſſings commemorated on thoſe times, deſerve a much longer Feaſt. It were injurious to good Chriſtian ſouls to have their joy and thankfulneſs for ſuch mercies confined to a day, therefore holy Church upon the times when theſe unſpeakable bleſſings were wrought for us, by her moſt ſeaſonable commands and counſels here in-

invites us, to fill our hearts with joy and thankfulneſs, and let them overflow eight daies together.

See above, of the Continuation of great Solemnities, pag. 128. 174. 180. and of the ſervice of Octaves, p. 178.

But two *Quæries* here may be fit to be ſatisfied.

Firſt, *why eight daies* are allowed to thoſe high Feaſts, rather then another number?

For which the reaſons given are divers; one is from the example which Almighty God ſets us, commanding his people the Jewes, to keep their great Feaſts ſome of them ſeven daies, and one, namely, the Feaſt of Tabernacles, eight daies, *Levit.* 23. If the Jews were to keep their Feaſts ſo long by a daily Burnt-offering (which were but as types of the Chriſtians great Feaſts) the Chriſtians ought by no means to come ſhort of them, but offer up to God as long, daily, hearty thankſgivings, preſenting our ſelves ſouls and bodies, a reaſonable, holy and lively Sacrifice unto him. Other reaſons, for an *Octave* to great Feaſts,

are given, which are mystical. The *Octave* or eighth day, signifies Eternity, for our whole life is but the repetition or revolution of seven daies. Then comes the eighth day of Eternity, to which, by Gods mercy we shall Be brought, if we continue the seven daies of our life in the due and constant service and worship of God; or else, which is much the same in sense; the eighth day is a returning to the first, it is the first day of the week begun again, signifying, that if we constantly serve God the seven daies of our life, we shall return to the first happy estate that we were created in.

The *Second Quære* is, how the Prefaces appointed for these eight daies can be properly used upon each of them: for example, how can we say eight daies together, *Thou didst give thine only Son to be born this day for us*? as it is in the Preface.

To which the Answer may be, That the Church does not use the word *Day*, for a natural day of 24 hours, or an ordinary artificial day, reckoning from Sun to Sun; but in the usual acception

ception of it in holy Scripture, where by the word *Day*, is signified the whole time designed to one and the same purpose, though it lasts several natural daies. Thus all the time that God appoints to the reclaiming of sinners by merciful chastisements or threatnings, is called, *The day of their visitation*, *Luk.* 19. 42. 44. So all the time allotted us for the working out of our salvation, though it be our whole life long, is called a day, *Work while it is day, the night comes when no man can work*; and most directly to our purpose speaks S. *Paul*, *Heb.* 3. 13. *Exhort one another daily, while it is called to day, or this day*, that is, while you live here in this world. In like manner all that time which is appointed by the Church, for the thankful commemoration of the same grand blessing, for the solemnity of one and the same Feast, is as properly called a day, and all that time it may be said daily, to day, as well as all our life S. *Paul* saies is called *Hodie*, this day.

After which followes the thrice holy and triumphant song, as it was

called of old [*Therefore with Angels and Archangels, and with all the company of heaven we laud and magnifie thy glorious name, evermore praising thee and saying, holy, holy, holy, &c.*] Here we do, as it were, invite the heavenly host to help bear a part in our thanks to make them full. *O praise the Lord with me, and let us magnifie his name together.* And in this hymn we hold communion with the Church triumphant. Which sweet hymn, in all Communions is appointed to be said; and though it should be said night and day, yet could it never breed a loathing. *Conc. Vasen. c. 6.* All that is in our Service from these words, **Lift up your hearts**, to the end of the Communion-service, is, with very little difference to be seen in S. *Chrysost. Liturg.* and in S. *Cyrils Catech. mystag.* 5.

Part 3. Next is the *CONSECRATION*. So you shall find in *Chrysost.* and *Cyril* last cited. Which Consecration consists chiefly in rehearsing the words of our Saviours institution, *This is my body, and this is my blood*, when the Bread and Wine is present upon

upon the Communion-table. Can. Anglic. 21. S. *Chryſ.* Ser. 2. in 2. ad Tim. *The holy Sacrament of the Lords Supper, which the Prieſt now makes, is the ſame that Chriſt gave to his Apoſtles. This is nothing leſs then that. For this is not ſanctified by men, but by him that ſanctified that: for as the words which God our Saviour ſpake are the* ſame, *which the Prieſt now uſes, ſo is the Sacrament the ſame.* Again, *Ser. de Juda. lat. Ed. tom.* 3. *Chriſt is preſent at the Sacrament now, that firſt inſtituted it. He conſecrates this alſo: It is not man that makes the body and blood of Chriſt, by conſecrating the holy Elements, but Chriſt that was crucified for us. The words are pronounced by the mouth of the Prieſt, but the Elements are conſecrated by the power and grace of God,* THIS IS, ſaith he, MY BODY: *By this word the bread and wine are conſecrated.*]

Before theſe words [*THIS IS MY BODY*] *the bread and wine are common food fit only to nouriſh the body, but ſince our Lord hath ſaid,* Do this, as oft as you do it in remembrance of me, This

is my body, this is my blood: *as often as by these words and in this faith they are consecrated, the holy bread and blessed cup are profitable to the salvation of the whole man*: *Cyprian* de cœna Dom. The same saies S. *Ambr.* l. 4. de Sacram. c. 4. & 5. S. *August.* ser. 28. de verb. Dei. And others.

After the Consecration, the Priest first receives himself. So is it ordain'd *Conc. Tolet.* 12.5. wherein it is decreed, that, *The Priest shall receive whensoever he offers up the Sacrifice. For since the Apostle hath said, Are not they which eat of the Sacrifice, partakers of the Altar?* 1 Cor. 10. *it is certain, that they who sacrifice and eat not, are guilty of the Lords Sacrament.*]

After he hath received, he is to deliver it to the people in their hands. So was it in *Cyrils* time, *Cat. mystag.* 5. and *Let every one be careful to keep it, for whosoever carelessly loses any part of it, had better lose a part of himself*, saies he. And *Whosoever wilfully throws it away, shall be for ever excluded from the Communion. Conc. Tolet.* 11. *c.* 11.

It is to be given to the people

KNEEL-

KNEELING: for *a ſin it is not to adore when we receive this Sacrament*, *Aug.* in *Pſal.* 98. And the old cuſtome was to receive it after the manner of Adoration, *Cyril. ibidem.*

"When the Prieſt hath ſaid at the "delivery of the Sacrament, the Bo-"dy of our Lord Jeſus Chriſt which "was given for thee, preſerve thy "body and ſoul into everlaſting life. "The Communicant is to anſwer, *A-MEN. Cyril*, Myſt. 5. By this *Amen* profeſſing his faith of the preſence of Chriſts Body and Blood in that Sacrament.

The people were of old called out of the Body of the Church into the Chancel, even up to the Rails of the Holy Table, there to receive it of the Prieſt, *Niceph.* l. 18. c. 45. So *Clemens Conſt.* l. 2. c. 57. theſe be his words in Engliſh, "Afterwards let the Sacrifice be made, "all the people ſtanding and praying "ſecretly; and after the Oblation let "every Order apart receive the Body "and precious Bloud of the Lord, co-"ming up in their Order with fear and "reverence as to the Body of a King.

Where you see they were to come up to the Sacrament, and to, or near the Rails of the Holy Table, saies S. *Chrs.* Liturgy. For after the Priest and Deacons have received, the Deacon goes to *the door of the Rails*, πρὸς τὴν θύραν τῦ ἁγίυ βήματος, and lifting up the holy Cup, shews it to the people, saying, *In the faith and fear of God* προσέλθετε, *come hither*, or as our Liturgy sayes, *draw near*, the people Answer, *Amen, Amen, Amen, Blessed be he that comes in the Name of the Lord*, and so come and receive in both kinds.

Every Parishioner shall communicate at the least three times in the year, whereof Easter to be one. Rubr. last after the Communion.

In the Primitive Church, while Christians continued in their strength of Faith and Devotion, they did communicate every day. This custom continued in *Africa* till S. *Cyprians* time, *Orat. Dom. We daily receive the Eucharist, for to be our food of salvation.* And after him till S. *Augustines* time *Ep.* 23. *ad Bonifac.* Insomuch as these words in our Lords Prayer, *Give us this day*

our

our daily bread, they interpreted of the Eucharist, as being dayly to be celebrated. But afterward when charity grew cold and devotion faint, the custome grew faint withall; and within a small time began to be left by little and little; and some upon one pretence, some upon another, would communicate but once a week. *In the East-Church* they grew to a worse custome betimes, which in after Ages came into the *Latin Churches* too. They fell from every day to *Sundaies and Holy daies only*, and from thence to *once a year*, and no oftner. S. *Ambr.* is cited for the proof of this, *De Sacram. l.* 4. *c.* 4. But this wicked custome of receiving the Eucharist but once a year, was but of *some Greeks in the East*, sayes S. *Ambrose* there; which cannot properly be understood of any but the Diocess (as it was anciently called) or Patriarchate of *Antioch*. For though the Eastern Empire, whereof *Constantinople* was the Metropolis, contained many Provinces, yet the Easterne Church, or Greeks in the East, were properly those of *Antioch*, *Theodor. Hist.*

Hist. l. 5. c. 9. And possibly some of these might be so supine, as hath been observed; but of the Greeks in general, no such careless custome can be affirmed: for S. *Chrysost.* tels us that in his time, *in every meeting or congregation of the Church, the healthful mysteries of the Eucharist are celebrated*, *Hom.* 26. *in Matth.* In regard of this neglect, after-Councels did, as the Church of *England*, make Canons, that if men could be got to receive it no oftner, yet they should be forc'd to receive it, at least three times in the year; Christmass, Easter and Whitsontide. *Nor was he to be reckoned amongst good Catholick Christians, that did not receive at those feasts*, *Con. Agat.* c. 18. [*Eliber.* c. 81. as they are cited by *Gratian de Consecr.* dist. 2.] Three times a year at the least they were to receive, whereof Easter to be one; and good reason: For when Christ our Passeover was Sacrificed for us, then, of all times, let us keep a feast with this holy banquet, 1 Cor. 5. 7. These Canons were made for the Laity, but for those of the Clergy that lived in

in Cathedral and Collegiate Churches, (where there were enough of themſelves, to make a ſufficient company to receive the Sacrament) they were bound to receive much oftner, *every day*, *Edw. 6. Liturg.* every Sunday at the leaſt, Rubr. 4. after the Communion. Thus we ſee holy Church her care to bring all her Children; Clergy and Laity, to the heavenly banquet of the body and blood of Chriſt; ſhe invites all to a frequent and due receiving of this holy Sacrament in moſt paſſionate and kind manner, in that moſt excellent exhortation, next after *the prayer for the Catholick Church militant here on earth.* An exhortation, fit to be read weekly by the Prieſt, and ſeriouſly conſidered daily by all the people. In which holy Church one while exhorts us by the mercies and bowels of Chriſt, to come to this holy feaſt; another while terrifies us by the indignation of God againſt thoſe that deſpiſe his ſo great love, and refuſe to come, ſhe ſends her Miniſters, as the man in the Goſpel S. *Luke* 14. to tell them *all things are ready*, and to bid

bid them in the Name of God, to call them in Christs behalf, to exhort them as they love their own salvation, to come to this holy Supper; and those, that, notwithstanding all this bidding, shall go about to make excuses, because they had bought a Farme, or would try their yoke of Oxen, or because they were married, holy Church by her Canons and Laws endeavours to compell to come in at least three times in the year. And it were to be wished that all those that despise the Churches passionate exhortations, and contemn her wholsome Canons and commands in this particular, would seriously at last, think of that dreadful sentence of our Lord, upon those that still refuse so great mercy, *I say unto you that none of those men which were bidden, shall taste of my Supper*, S. *Luk.* 14. 24. None of those that are thus bidden by Christ and his Church to his holy Supper, the holy Communion, and shall refuse to come, shall ever taste of his great Supper hereafter, or eat and drink with him at his Table in his Kingdom S. *Luke* c. 22. 29.

If

If any of the Bread and Wine remain, the Curate shall have it to his own use. [*Rubrick* 5. *after the Communion Service.*] That is, if it were not consecrated: for if it be consecrated, it is all to be spent with fear and reverence by the Communicants, in the Church. *Gratian de Consecr. dist.* 2. *c.* 23. *Tribus Concil. Constant. Resp. ad Qu.* 5. *Monachon. apud Balsam. Theophil. Alexand. cap.* 7.

Part. 4. After all have received, we say the *LORDS PRAYER* according to ancient Custome, *Ambr.* l. 5. *de Sacram.* c. 4. *The people are to repeat every Petition after the Priest. Rubr.* If the Church did ever devise a thing fit and convenient, what more then this; That when together we have all received those heavenly Mysteries, wherein Christ imparts himself to us, and gives visible testification of our blessed Communion with him, we should in hatred of all Heresies, Factions, and Schisms declaredly approve our selves united as Brethren in one, by offering up with all our hearts and tongues that most effectual prayer, *Our Father,*

Father, &c. In which we profeſs our ſelves Sons of the ſame Father, and in which we pray for Gods pardon no otherwiſe then as we forgive them that treſpaſs, *&c.* For which cauſe Communicants have ever uſed it, and we at that time do ſhew we uſe, yea every ſyllable of it, as Communicants, ſaying it together with one conſent and voice.

This done, the Prieſt offers up the Sacrifice of the holy Euchariſt, or the Sacrifice of praiſe and thankſgiving for the whole Church, as in all old Liturgies it is appointed, and together with that is offered up that moſt acceptable Sacrifice of our ſelves, ſouls and bodies devoted to Gods ſervice. Of which ſee *Rom.* 12. and S. *Aug. de Civit. Dei*, l. 10. c. 6.

Then we ſay or ſing the *Angelical Hymn*, *GLORY BE TO GOD ON HIGH, &c.* wherein the Eccleſiaſtical Hierarchy does admirably imitate the Heavenly, ſinging this at the Sacrament of his Body which the Angels did at the Birth of his Body. And good reaſon there is to ſing this

for

for Christs being made *One with us* in the Sacrament, as for his being made *One of us* at his Birth. And if ever we be fit to sing this Angels song, it is then, when we draw neareſt to the eſtate of Angels, namely, at the receiving of the Sacrament. After the receiving of the holy Sacrament, we ſing an Hymn in imitation of our Saviour; who *after his Supper ſung an Hymn*, to teach us to do the like. *Chryſ.* Hom. 83. S. *Matth.* And when can a Pſalm or Hymn of thankſgiving be more ſeaſonable and neceſſary, then after we have received this heavenly nouriſhment? Is it poſſible to hear theſe words, *This is my Body, take and eat it*; *Drink ye all of this*, *This is my Blood*: and not be filled, as with a kind of fearfull admiration, ſo with a ſea of joy and comfort for the Heaven which they ſee in themſelves? Can any Man receive this Cup of Salvation, and not praiſe and bleſs God with his utmoſt ſtrength of ſoul and body? The Ancients did expreſs their joy at this time in the higheſt manner that they could. Some were ſo raviſhed with joy, that they

they immediately offered themselves to martyrdom, impatient of being longer absent from their so gracious Lord, unable to keep themselves from expressing their love to Christ, by dying for him; the highest expression of love. All men then counted it a sin, to sully the day of their receiving the Eucharist with any sorrow or fasting, these daies they called daies of mirth, daies of remission, daies of Immunity, solemn daies, Festival daies.

This Angelical Hymn *Was made of old by Ecclesiastical Doctors, and who refuses it, let him be excommunicated*, Conc. Tolet. 4. c. 4.

The Hymn being ended we depart with a *BLESSING*, *Goar.* in *Euch.* pag. 154. tels us, That of old, when the Communion Service was ended, and the Deacon had dismist the people, they would not for all that depart till they had the Blessing; by this Stay, saying in effect the same to the Priest, that *Jacob* did to the Angel, *We will not let thee go unless thou blessest us.* The Priest therefore departing from them, as *our Saviour from his Disciples, with*

with a Blessing; but first he comes down from the Altar, by this descending shewing his condescension to the people in affection as well as in Body; and standig behind the Pulpit (*Retro Ambonem*, whence the Blessing was called εὐχὴ ὀπὶ θάμβωνος) in the *midst* of the people, in this also imitating our Saviour, S. *John* 20. 9. who there gave the Blessing or peace of God *standing in the midst*, by the place shewing how equally he stood affected to all, how he would have his Blessing spread upon all.

Of BAPTISM.

HOly Churches aim being in all her Services to make them *Reasonable*, that according to S. *Paul* 1 *Cor.* 14. We may all joyn with her in her Offices, both with our *spirit and understanding*, she hath been careful, not only to put them into a known tongue, but also to instruct us in the nature of them; making thus her Prayer-Book

a ſum of Divinity. Therefore here in the beginning, ſhe inſtructs out of holy Scripture concerning the neceſſity and efficacy of Baptiſm, as very briefly, ſo very pithily and fully. Firſt, laying down this for a rule, That we are all born in ſin, as it is *Rom.* 5. 18, 19. all guilty in *Adams* fall, (ſo the Catholick Church ſpread over the world alwaies underſtood it, *CON. MILEV. c.* 2.) and therefore by our firſt birth have no right to heaven, into which *no unclean thing ſhall enter*, *Epheſ.* 5. 5. Secondly, that therefore there is need of a ſecond birth, to give us right to that, as it is S. *John* 3. 3. *Except a man be born again, he cannot enter into the kingdome of God.* Thirdly, that this ſecond or new birth is by Water and the Holy Ghoſt, S. *John* 3. 5. *Except a man be born again of water and the Holy Ghoſt, he cannot enter into the kingdom of God.* By Water and the Holy Ghoſt is there meant holy Baptiſm. For firſt, this is the moſt literal interpretation of the words (for what is Baptiſm but Water and the Holy Ghoſt?) and therefore the beſt:

beſt : for that is certainly the ſenſe of the Holy Ghoſt, who, as we all believe, was the Author of the letter of the Scriptures, and therefore of the literal ſenſe, where that is not contrary to, but agreeable with the other Scriptures. Now this literal ſenſe given is agreeable to other texts : as namely, to *Acts* 8. 38. and 10. 47. Where Water is declared to be the element of Baptiſm. And expreſly again, *Epheſ.* 5. 26. *Chriſt loved the Church, and gave himſelf for it, that he might ſanctifie and cleanſe it with the waſhing of water.* And as this is the moſt literal, ſo is it the moſt Catholick interpretation of the words, and therefore alſo the beſt, by S. *Peters* rule, 2 S. *Pet.* 1. 20. *Knowing this firſt, that no propheſie of Scripture is of private interpretation,* That this is the moſt Catholick interpretation appears by S. *Auguſt. l.* 1. *de peccator. mer. & remiſ. c.* 30. *Tertul. de Bapt.* and all the ancient interpreters upon the place, who expound it all of Baptiſm. And indeed, if it were lawful to expound it otherwiſe, ſeeing no other Scripture

ture contradicts this litteral sense; I know not how it can be avoided, but that men may lose all their Creed, by playing so with Scripture, leaving the letter for figures. Thus are we instructed in the *nature*, *necessity*, and *efficacy* of holy Baptism, that it is the only ordinary means of our Regeneration or second birth, which gives us a right and title to Heaven.

Then is prescribed a *Prayer*, usually called the Benediction or Consecration of the Water, which is used only for reverence and decency, not for necessity, as if the Water without this were not available to Baptism: For, as the Prayer hath it, **Jordan and all other waters are sanctified by Christ to the mystical washing away of sin.** So that there needs no Consecration here, as in the other Sacraments there is, where the Bread and Wine must be blessed by us, saith S. *Paul*, 1 *Cor.* 10. 16. before it be *the Communion of the body and blood of Christ to us.* And that the Church does not think any Consecration of Water necessary, appears in her office of PRIVATE BAPTISM, where,

haste admitting no delayes, no such prayer or blessing is used.

Then followes a Prayer for Gods merciful acceptance of the Infant that is brought; that, as he is to receive the Sacrament, so he may receive all the benefits of it. And lest any should doubt whether CHRIST will accept an Infant to Baptism, and the Effects of it, holy Church propounds to us the 10. chap of S. *Mark*, out of which she concludes CHRISTS love and good will to children in general; **For he commanded them to be brought to him; he rebuked those that would have kept them from him, he embraced them in his arms, and blessed them**: which are all plain arguments that he will receive them when they are brought to him: Yea, and that he will so far embrace them as to receive them to eternal life, if they be brought to him, is plain by his own words in that Gospel; **Suffer little children to come unto me, for to such**, and therefore to themselves (for *Quod in uno similium valet, valebit in altero*, what belongs to others because they are such as children are,

are, must needs belong to the children) **belongeth the kingdom of God.** Since then they be capable of the Kingdom of heaven, and there is no ordinary way for them to the Kingdom of heaven, but by a new and second birth of Water and the Holy Ghost, that is, Baptism; **Doubt ye not, but that He** who expresst so much love to them as is mentioned in the Gospel, **will favourably receive the present infant to baptism, and graciously accept our charitable work in bringing it to him.** Thus holy Church concludes out of Scripture according to the practice and doctrine of the Catholick Church.

CYPRIAN tels us that no Infant is to be hindred from baptism, *Ep.* 59. This was the sentence of that Council: *Anno Dom.* 246. and this was no new decree, but *fides Ecclesiæ firmissima*, the most establisht faith of the Church, *AUG. ep.* 28. ad *Hieron. Hæc sententia olim in Ecclesia Catholica summa authoritate fundata est.* This definition was long before S. *Cyprian* settled in the Catholick Church by the higheſt Authority. *AUG. de verb. Apost.*

post. Ser. 14. Let no man whisper to you any strange doctrines. This the Church alwayes had, alwayes held, this she received from our forefathers and this she holds constantly to the end. And, *Quicunque parvulos recentes, ab uteris matrum, baptizandos negat, Anathema sit,* saith the *COUNC.* of *Milevis*, c. 2. being the CXth in the *African Code. That Council pronounced Anathema to any that shall deny the baptism of Infants.* And that Counc. is confirmed by the fourth and sixth *GENERAL COUNCILS.*

Next follows a *Thanksgiving* for our Baptism, which we are put in mind of by this occasion, with an excellent prayer for our selves; and the Infants before us, that we may walk worthy of baptism; and they be accepted to it graciously.

Then shall the Priest demand of the *Godfathers*, &c. these questions, **Dost thou forsake, &c.** This Form of interrogating the Godfathers in the name of the childe, is very Ancient and Reasonable.

For the Antiquity of it, see S. *Chrys.* in *Psal.* 14. *Adducit quisquam infantem ubera sugentem, ut baptizetur, & statim sacerdos exigit ab infirma ætate, pacta, conventa, assensiones, & minoris ætate fide jussorem accipit susceptorem, & interrogat an renunciat Satanæ?* The sucking Infant is brought to baptism. The Priest exacts of that infant covenants, contracts, and agreements: and accepting of the Godfather in the Infants stead, he asks, whether he does forsake the Devil, &c.] *Cyprian ep.* 7. VVe renounc'd the world when we were baptized: and their form of abrenounciation was much like ours, as you may see, *Salvian* l. 6. *Aug.* Ep. 23. and *Cyril. Cat. Myst.* 1. VVhere you may see at large the ancient Form and Manner of Abrenunciations. "First, "you entred into the Church Porch the "place of the Font or Baptistery, and "standing towards the VVest, you "heard it commanded you, that with "hands stretched out you should re-"nounce the Devil, as if he were there "present. It behooves you to know "that a Type or Signe of this, you

"have

"have in the Old Testament. When
"*Pharaoh* the most bitter and cruel
"Tyrant oppressed the free people of
"the Jews, God sent *Moses* to deli-
"ver them from the grievous servitude
"of the Egyptians, the posts of the
"doors were anointed with the blood
"of the Lamb, that the destroying
"Angel might passe by the houses
"which had that sign of blood: and
"the people were delivered beyond
"expectation. But after that the Ene-
"my saw them delivered, and the
"Red Sea divided; he followed and
"pursued them, and was over-whel-
"med with the waves of the Sea.
"Passe we from the Figure to the
"Truth, there was *Moses* sent by God
"into Egypt; here Christ is sent into
"the world; he to deliver the people
"oppressed by *Pharaoh*, Christ to deli-
"ver the Devils captives; there the
"blood of the Lamb turn'd away the
"Destroyer; here the blood of the im-
"maculate Lamb Christ Jesus is the
"defence against the Devil; That Ty-
"rant followed our Fathers to the Red
"Sea, this impudent Prince of wicked-

"neſſe the Devil, follows thee even "to the waters of Salvation; he was "drowned in the Sea, this is ſtifled in "the waters of Life. Hear now what "with a beck of the hand is ſaid to "the Devil, as preſent; *I renounce thee* "*Satan*: It is worth the while, to ex- "plain why you ſtand to *the Weſt* when "you ſay this. The ſun-ſet is the place "of darkneſſe, and the Devil is the "Prince of darkneſſe; and therefore "in token of this, ye renounce the "Prince of darkneſſe, looking towards "the Weſt, *I renounce thee Satan* "thou cruel Tyrant, I fear thy force "no more, for Chriſt hath diſſolved "the power of darkneſſe, I renounce "thee, ſubtle Serpent, who under the "ſhew of friendſhip, acteſt all thy vil- "lany, Then he addes, *and all thy* "*works*. Thoſe are ſins of all ſorts, "which you muſt of neceſſity re- "nounce. And this you muſt not be "ignorant of, that whatſoever thou "ſayeſt in that dreadful hour, is writ- "ten down in Gods book, and ſhall "be accounted for. After this you ſay, "*And all his pomp*, all vain ſhews,

"from

"from which holy *David* prayes to be "delivered. *Turn away mine eyes lest* "*they behold vanity*, Psal. 119. *and all* "*thy worship*, all Idolatry and Superstiti- "on, all Magick and Southsaying, all "worship of, and prayers to the Devil. "Take heed therefore of all these things "which thou hast renounced: For if "after the renunciation of the Devil, "you fall back again into his captivity, "he will be a more cruel Master then "before; *the last state of that man is* "*worse then the beginning.*

"When you have renounced the De- "vil, then the Paradise of God is open- "ed to you, which was planted in the "East; and therefore as a type of this, "you are turn'd *from the West to the* "*East, the Region of light.*

We have seen that it was *Ancient*. And that it is *Reasonable* we shall perceive, if we consider, that in baptism we are making or concluding a *Covenant*, the New Covenant of the Gospel; in which Covenant Gods part is promises, precious promises, as S. *Peter* calls them, 2 S. *Pet.* 1.4. for performance of which he hath given his

word; and therefore good reason it is, that we also should give our word, and promise for performance of conditions on our parts *viz.* to renounce the Devil and the World, and swear fidelity to *our LORD*. In all other Covenants and Contracts it is thought reasonable, that the several parties should mutually engage for performance of conditions, and that at the making and concluding of the Contract.

And why should not that which is thought reasonable in all other Contracts, be thought reasonable in this? As thus to give our faith and word for performance of conditions is reasonable; so, if it be done with grave solemnity and in publick, it is so much the better, and more obliging: For grave solemnities make a deep impression upon the apprehension: (whence it is, that a corporal oath vested with the religious solemnity of laying on the hand upon, and kissing the holy Gospels, is more dreaded, then a naked and sudden oath) and promises made in publick bind more, because of the shame of falsifying, where so

so many eyes look on: which very shame of being noted to be false, oftimes is a greater bridle to sin, then the fear of punishment, as the World knows.

And this use the ancient Fathers made of it, to shame grosse offenders by remembring them of their solemn promise made in Baptisme to renounce the Devil, and give up themselves to God. **Children, who by reason of their tender age, cannot perform** this solemnity, have appointed them by the Church, *Susceptores*, Godfathers, who shall in the name of the childe do it for them. As, by the wisest laws of the World, Guardians may contract for their Minors or Pupils to their benefit, and what the Guardians in such cases undertake, the Minors or Pupils are bound, when they are able to perform. For the Law looks upon them, not the Guardians, as obliged. So did the Church always account, that these promises which were made by the Godfathers in the name of the childe, did binde the childe, as if in person himself had made it. And when

the Ancients did upbraid any offenders with the breach of their promiſe made in baptiſm; none of thoſe that were baptized in their infancy, were ſo deſperate, as to anſwer ſcornfully, it was not I but my Godfathers that promiſed; and if any ſhould ſo have anſwered, he would have been loudly laught at for that his empty criticiſm.

Though this promiſe of *Abrenunciation* made in baptiſm be ancient and reaſonable; yet is it not *abſolutely neceſſary* to baptiſm, but when danger requires haſte, it may be omitted, as the Church teaches in *Private Baptiſm*: yet if the childe lives, it is to be brought to Church, and this ſolemnity to be performed after baptiſm. *Rubr. at private Bapt.*

Then follow certain ſhort prayers. O merciful God, &c. which I conceive to be the ſame in ſubſtance with the ancient Exorciſmes, which were certain prayers taken out of holy Scripture, *Cyril. Cat.* 1. and compos'd by the Church, CONC. CARTH. 4. c. 7. for the diſpoſſeſſing of the perſon to be baptized;

baptized; who being born in sin is under the Devils tyranny, from which the Church by her prayers, endeavours to free him. And so available they were, that oftentimes those that were corporally possessed, were freed by them, *Cyp. ep.* 77. and thereupon *Cyril*, *Nazianz.* *Gennadius*, and others, earnestly perswade not to despise the Churches Exorcisms. That it was ancient to use these Exorcisms before baptism, *Nazianz. in lavacrum*, *S. Cypr. ep.* 77. and *Gennadius* witnesse, who sayes, that it was observed *Uniformiter in universo mundo*, uniformly throughout the World.

Next follows the *Commemoration of Christs institution* of Baptism; and his Commission to his Disciples to baptize. Thus the Priest reads his Commission, and then acts accordingly: and because no *man is sufficient for these things*, 2 *Cor.* 2. 16. therefore he prayes for Gods assistance and acceptance of his ministration.

Then the Priest asks the **childs name**. As under the Law at *Circumcision* the name was given, so now at Baptisme,

because then we renounce our former Lord and Tyrant, and give up our names to God as his servants.

Then the Minister **Baptizes the childe dipping or sprinkling it, &c.** either of which is sufficient, *Gennad* dog. 74. For it is not in this spiritual washing, as it is in the bodily, where if the bath be not large enough to receive the whole body, some part may be fowl when the rest are cleansed. The soul is cleansed after another manner, *Totum credentibus conferunt divina compendia*, a little water can cleanse the believer, as well as a whole River, *CYPR. ep.* 77.

The old fashion was to dip or sprinkle the person *thrice*, to signifie the mystery of the TRINITY, and the *Apost. Can.* 50. deposes him that does otherwise. The Church so appointed then because of some Hereticks that denied the Trinity: upon the same ground afterwards it was appointed to do it but once (signifying the unity of substance in the Trinity) lest we should seem to agree with the Hereticks that did it thrice. *Toletan* 4. c. 5.

This

This baptizing is to be at the FONT. What the Font is, every body knows, but not why it is ſo call'd. The rites of baptiſm in the firſt times were perform'd in *Fountaines* and *Rivers*, both becauſe their converts were many, and becauſe thoſe ages were unprovided of other *Baptiſteries*: we have no other remainder of this rite but the name. For hence it is that we call our Baptiſteries, *Fonts*; which when Religion found peace, were built and conſecrated for the more reverence and reſpect of the Sacrament. Theſe were ſet at firſt ſome diſtance from the Church, *Cyril* cat. myſt. 1. after, in the Church-Porch, and that ſignificantly, becauſe Baptiſm is the entrance into the Church myſtical, as the Porch to the Temple. At the laſt, they got into the Church, but not into every, but the *City-Church*, where the Biſhop reſided, hence call'd the Mother Church, becauſe it gave ſpiritual birth by baptiſm; afterward they were brought into Rural Churches. Whereſoever they ſtood, they were had in high veneration. *Anaſtaſ.* ep. *ad Orthodox.* complains

plains sadly of impiety in his time; such as never was heard of in war, that men should set fire to Churches and Fonts, and after mentioning the Fonts. *Good God! Christ-killing Jews, and heathenish Atheists, have without all reverence entred and defiled the Fonts.*

After the Priest hath baptized the childe, he receives it into the congregation, by this solemnity declaring that he is by baptism made a member of the Church, 1 *Cor.* 12. 13. *We are all baptized into one body.* And when he thus receives it, he signes it with the signe of the Crosse, as of old it was wont, *AUG.* in *Psal.* 30. and on the forehead, the seat of blushing and shame, that he may not hereafter blush and be ashamed of the disgraced cross of Christ, *Cypr. ep.* 56. By this badge, is the childe dedicated to his service, whose benefits bestowed upon him in baptism, the name of the cross in holy Scripture does represent. VVhosoever desires to be fully satisfied concerning the use of the cross in baptism, let him read the 30. *Can.* of *our Church*, Anno 1603.

After

After thanksgiving for Gods gracious admitting the childe to baptism, and a most divine Prayer, that he may lead his life according to that beginning: This Office ends with a grave and pious exhortation to the Godfathers, to remember their duty towards the Infants; the like to which you may read S. *Aug.* de Temp. Ser. 116.

Of PRIVATE BAPTISM.

THough holy Church prescribes the *Font* for the place, and *Sundaies* and *Holydayes* for the usual times of baptism, that she may conform as much as conveniently may be to the usages of Primitive Antiquity, (which is her aim in all her services) and for other reasons mentioned *Rubr.* 1. before Baptism. Yet in case of necessity she permits and provides that a childe may be baptized in any decent place at any time: in such cases requiring the performance only of *Essentials*, not of *Solemnities* of baptism: according to the practice of the Apostles,

ſtles who baptized at any time as occaſion required, and in Fountaines and Rivers: and according to the uſe of ſucceeding Ages. *CONC. MATISCON.* 2. *c.* 3. *Diſt. de Conſec.* 4. *c.* 16. 17. *Elibert. Con.* c. 38. Anno 313. *He that is baptized himſelf, may in a caſe of neceſſity baptize, if there be no Church nere.* Nor can I ſee what can be reaſonably objected againſt this tender and motherly love of the Church to her children, who chooſes rather to omit ſolemnities, then hazard ſouls: Which indulgence of hers cannot be interpreted any irreverence or contempt of that venerable Sacrament; but a yielding to juſt neceſſity (which defends what it conſtrains) and to Gods own rule, *I will have mercy and not ſacrifice*, S. *Mat.* 12. 7.

If it be objected that this may be an occaſion of miſchief, that the form of baptiſm may be vitiated and corrupted in private, by heretical Miniſters, and ſo the childe robb'd of the benefits of baptiſm; it is anſwered, that this is poſſible; but were it not great folly to prevent a poſſible danger,

ger, by a certain? to deny all infants in such cases baptism, lest some few should be abused by the malice of the Priest? Which possible, but scarce probable mischief, the Church hath taken all possible care to prevent. For if the childe lives, it is to be brought to the Church, 1. *Rubr. in private baptism*, and there the Priest is to demand [by whom the childe was baptized, and with what matter and words:] and if he perceives plainly that it was well baptized for the substance, then shall he adde the usual solemnities at publick baptism, that so the childe may want nothing, no not of the decent pomp: but if he cannot by such questioning be assured that it was truly baptized for essentials, then shall he baptize it thus, [If thou be not already baptized, I baptize thee] as it was ordered *Carthage.* 5. c. 6. *Anno Dom.* 438.

Of CONFIRMATION.

IT is ordered Rubr. 1. at Confirm. *That none should be confirm'd till they come*

come to the use of reason, and can say their Catechism, for these reasons.

1. Because then they may with their own mouth ratifie and confirm the promise made for them by their God-fathers.

2. Because they then begin to be in danger of temptation, against which they receive strength in confirmation.

3. Because this is agreeable with the usage in times past; by *times* past, we must not understand the first times (for then confirmation was administred presently after baptism,) but later times; in which the first order hath been of a long time omitted for these reasons given; and this order, which our Church observes generally received throughout Christendom.

Lest any man should think it any detriment to the childe to stay till such years, holy Church assures us out of holy Scripture, that **children baptized**, till they come to years to be tempted, have no need of confirmation, **having all things necessary for their**, that is, childrens **salvation, and be undoubtedly saved.** The same sayes Antiquity,

S. *Aug.*

S. *Aug. Ser.* 2. poſt Dom. Palmar. *You are coming to the holy Font, ye ſhall be waſht in baptiſm, ye ſhall be renewed by the ſaving laver of regeneration; aſcending from that laver, ye ſhall be without all ſin: if ſo, then ſafe; for bleſſed is the man whoſe iniquities are forgiven,* Pſal. 32. 1. *S. Chryſ.* Hom. 11. in ep. ad Rom. c. 6. *Quemadmodum corpus Chriſti ſepultum in terra fructum tulit, univerſi orbis ſalutem, ita & noſtrum ſepultum in baptiſmo, fructum tulit, juſtitiam, ſanctificationem, adoptionem, infinita bona, feret autem & reſurrectionis poſtea donum.* "The body "of Chriſt buried in the earth, brought "forth fruit, namely the ſalvation of "the whole world; ſo our body bu-"ried in baptiſm hath brought forth "fruit, righteouſneſs, ſanctification, "adoption, infinite good things, and "ſhall afterwards have the gift of the "Reſurrection. It were too long to cite particulars, take the COUNC. of MILEVIS for all. Can. 2. *Ideo parvuli qui nihil peccatorum in ſemetipſis committere potuerunt, in peccatorum remiſſionem veraciter baptizantur, ut in eis regeneratione*

ratione mundetur, quod generatione contraxerunt. "Therefore infants, who "could not ſin actually, are truly bap-"tized for the remiſſion of ſins, that "that which they have contracted by "their birth might be cleanſed by their "ſecond birth. And the Council pronounces Anathema to them that deny it. But more then all this is the expreſſe words of Scripture, *Gal.* 3. 26. where S. *PAUL* proves that they were the *children of God*, for, or *becauſe* they were *baptized*; *If they be children, then are they heires* of God, *Romans* 8. 27. 1 *S. Peter* 3. 21. *Baptiſm ſaves us.* Again *Gal.* 3. 27. *As many of you as have been baptized into Chriſt, have put on Chriſt*, and that ſurely is enough for ſalvation. By all this, we ſee the effect of Baptiſm is ſalvation: Now if children be capable of baptiſm, as hath been proved, then ſith they no way hinder or reſiſt this grace, it neceſſarily follows that they are partakers of the bleſſed effects of baptiſm, and ſo are undoubtedly ſaved.

The children that are to be confirmed are to be brought to the Biſhop by

by one that ſhall be their Godfather, who may witneſſe their confirmation. The Godfather may be the ſame that was at baptiſm, but in moſt places, the cuſtome is to have another. *Dr. Conſ. Diſt.* 4. *c.* 100.

And the **Biſhop ſhall confirm them.** *Rubr. before confirmation.* So was it of old S. *Aug.* de Trinit. l. 15. c. 20. *Chryſ.* hom. 18. in Act. ſpeaking of *Philip*, when he had baptized, *He did not give the holy Ghoſt to the baptized, for he had no power, for this was the gift of the Apoſtles alone.* Before him *Cyprian* ep. 73. *Thoſe that were baptized by Philip the Deacon, were not baptized again, but that which was wanting was ſupplyed by Peter and John, by whoſe prayers and impoſition of hands the holy Ghoſt was called upon, and poured upon them. Which very thing is done amongſt us now, they that are baptized, are offered up to the Biſhops of the Church, that by our prayer and impoſition of hands they may receive the holy Ghoſt.* Before him *Urban* Anno Dom. 222. tels us, that Biſhops only did confirm. And S. *Hieron.* dial. adv. Lucifer. ſayes it was,

Totius

Totius orbis consensit in hanc partem, the general acknowledgment of the whole Christian VVorld.

The Office begins on this wise, **Our help standeth in the Name of the Lord.** Of such short ejaculations in general hath been said in the Morning Prayer; concerning these in particular, that they are fitted to the Office, will appear to them that consider, that *Confirmation* is appointed for the strengthening of us against all our ghostly enemies; which though they be many and great; yet is there no reason to despair of obtaining strength enough to resist them, for *Our help stands in the Name of the Lord, who hath made heaven and earth*: who is therefore able enough and willing also to help them that call upon his Name, *Blessed therefore be the Name of the Lord hence forth and for ever.*

After these *Versicles* follows a Prayer, that God would strengthen the baptized, with **the holy Ghost the Comforter**, who had in their baptism received him as a Sanctifier. These two wayes, to omit others, we are taught

in

in holy Scripture, that the holy Ghoſt may be received, as a ſanctifier and cleanſer in holy baptiſm, *Tit.* 3. 5. *He ſaved us by the waſhing of regeneration and renewing of the holy Ghoſt*: and after baptiſm we may receive him again as a Comforter and ſtrengthener. The Apoſtles, who received him the firſt way in baptiſm, are promiſed to receive him the ſecond; S. *John* 16. 7. *Acts* 1. 8. which was performed *Acts* 2. 4. *They were filled with the holy Ghoſt.*

Then **ſhall the Biſhop lay his hands upon them ſeverally.** By this ſign certifying them of Gods Goodneſs towards them, and conſigning it upon them. This is the moſt ancient and Apoſtolical Rite of Confirmation, *Acts* 8. 17. and by this name it is known, *Heb.* 6. 2. *The doctrine of baptiſms, and laying on of hands.*

After a moſt excellent prayer for their continuance in Gods love, and obedience to him, the Biſhop departs them with a Bleſsing. Of ſuch bleſsings hath been ſaid already.

This holy Rite hath been too little under-

understood by the many, and therefore too lightly esteem'd and valued: for the remedy whereof, it may not be amiss to shew the benefit of it in these conclusions following.

1. The holy Ghost was given to persons baptized, by the Apostles prayers and laying on of hands, *Acts* 8. 14, 15, 16. *Acts* 19. 6.

2. This gift of the Holy Ghost so given, was not only, nor principally, the gift of miracles or speaking with tongues. For, first, Confirmation is reckoned by S. *Paul* amongst Fundamentals, *Heb.* 6. 1, 2. which were necessary to all ages of the Church; but the gift of miracles was not such, for that lasted but a while, as experience hath taught us. Again, confirmation was administred to all baptized persons, *Acts* 8. 15. 19. 6. but all baptized persons were not to have the gift of miracles, 1 *Cor.* 12. 8, 9. *To one is given by the Spirit the word of wisdom, to another the working of miracles.* And again, 29. verse, *Are all workers of miracles?* It is true that in the

the Apostles times, the inward grace of confirmation was attended with miracles, but it will not thence follow that miracles were the principal intended gift in confirmation, no more then that the visible opening of Heaven is the proper effect of baptism, because at our Saviours baptism, the heavens were so opened, S. *Matthew* 3. or that the proper effect of preaching is to work miracles, because that at the Apostles preaching miracles were wrought, *Acts* 10. 44. In those first times, the Holy Ghost fell upon Believers and they spake with tongues. *Signa erant temporis opportuna,* [*Those signes were seasonable to those times*:] does any man now expect that those, that receive the holy Ghost by our praiers and imposition of hands, should speak with tongues? and if they do not speak with tongues, is any man of so perverse a heart, as to say, that they have not received the holy Ghost? S. *Aug.* in ep. S. *Joh.* tractat. 6. *In the beginning of spiritual and marvellous dispensations, outward signes appeared to confirm the new preached faith,*

but

but now that the faith is sufficiently confirm'd, although such miracles be not wrought, yet we receive those inward graces and vertues, which were signified and demonstrated by those signes: Chrys. in S. *Matth.* Hom. 13.

3. The proper and principal effect of confirmation was, and is, **Ghostly strength and power to resist temptations**, as our Church teaches *Rubr.* 1. before the *Catechism.* That the baptized, when they come to years and the use of reason, may have, not their baptism confirmed (which needs no confirmation to perfect it,) but themselves and their souls, by some new vertue and power, or by an addition and increase of former graces, by which they may be enabled against those temptations that shall assault them, whence it is called Confirmation. *Regeneramur ad vitam per baptismum, in hoc confirmamur ad pugnam.* [*By baptism we are regenerated to life, in confirmation we are strengthned to fight,* against our enemies: *Melchiad.* ep. ad. Epis. Hisp. about the year 311.] In Confirmation the Holy Ghost is given for strength,

as

as he was given to the Apoſtles at Pentecoſt, that Chriſtians may boldly confeſs the Name of Chriſt. *Conc. Flor. Tertul.* de bapt. *Cypr.* ep. 2. ad Donat. For our fuller perſwaſion of this, it will be neceſſary to conſider that our Lord Chriſt promiſed to his Apoſtles after they had been baptized, that, *When he went away, he would ſend them the holy Ghoſt to be their Comforter* or ſtrengthener, S. *John* 16. 7. to make them able to bear witneſs of Chriſt, notwithſtanding all the threats and terrors of men, S. *John* 15. 27. 16. 1,2,3. And *Acts* 1. 5. he promiſes them, that, *Not many daies hence, they ſhould receive the holy Ghoſt*, or the power of the Holy Ghoſt, whereby they (that forſook him formerly and fled) ſhould be henceforth emboldned and encouraged to bear witneſs to him all the World over, verſ. 8. This promiſe was performed at Pentecoſt, *Acts* 2. 4. *They were filled with the holy Ghoſt, and began to ſpeak*, and to bear witneſs of Chriſt with courage, verſe 36. This very promiſe made to the Apoſtles formerly, and perform'd at Pentecoſt, be-

longs to every one of us that are baptized, *Acts* 2. 38. *Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost*: *For this promise* of the holy Ghost fulfilled on us, verse 33. *is unto you and to your children, and to all that are afar off.* And what S. *Peter* here promises them, was fulfilled by him and the other Apostles; for by their prayer and imposition of hands, they received; after baptism, the holy Ghost, not only enabling them to speak miraculously, but also strengthning and comforting them inwardly, as he did the Apostles. For the same that was promised to the Apostles, belonged to them and their children, and was given by imposition of hands. Now that which was promised to the Apostles, was principally, ghostly strength and comfort, on which that gift of miracles was an attendant, as we have seen: this then is the principal effect of confirmation; the gift of the holy Ghost by way of eminence, *Acts* 2. 38. Hence this phrase, *Full of the holy Ghost*, is interpreted by Scripture to be the

the same in effect with this, *Full of ghostly courage and strength. Act.* 4. 8. 31. *They were all filled with the holy Ghost, and spake with boldness the word of the Lord, Acts* 7. 55. and *Acts* 6. 5. *Stephen full of faith and the holy Ghost*, that is, full of faith and power, verse 8.

4. This Office of Confirmation, as well as that of Baptism, is to continue in the Church as long as that shall be Militant here on earth. For S. *Paul Heb.* 6. 1, 2. joyns them together, calling them *Fundamentals*; and a Fundamental in one age is so in another. Besides we have seen that Confirmation was the means used by the Apostles, (and doubtless not without their Lords direction and guidance of his Spirit,) for conveighing the holy Ghost the Comforter into persons baptized: and since that all ages have as much need of that ghostly strength as the age of the Apostles had, and that the promise of it belongs to us all, as well as to them, as formerly hath been proved; and since that we find no other meanes appointed instead of Confirmation, for the conveighing

of the gift of the holy Ghoſt, then given by Confirmation; it remains, that we conclude, that Confirmation is ſtill to continue. And ſo the Church Catholick hath taught us both by her doctrine and practice: as may be ſeen by the quotations cited above.

5. That Biſhops, who ſucceed the Apoſtles, are to be the Miniſters of this holy Rite, hath been ſhown above.

Of MATRIMONY.

FIrſt holy Church inſtructs us in the ends of Matrimony, which are three. 1. **The procreation of children.** 2. **A remedy againſt ſin.** 3. **A mutual help to each other.**

Then the Prieſt requires the parties to be married, by the terrour of the dreadful judgement day, to declare, if they know any impediment, why they may not be lawfully married? which is as much care and caution as can be uſed by thoſe that are not

not able to discern the secrets of the heart.

Then followes the Contract in the future tense, whereby these persons mutually promise to the Priest, Gods Minister, before the Congregation, to enter into that holy state of Wedlock, and strictly to keep those sacred lawes of marriage which Almighty God hath ordained. This is that, as I conceive, which S. *Augustin.* de Gen. ad lit. l. 11. c. 4. cals *Votorum solennitatem*, [*the solemnities of vowes and promises*,] which was in his time and formerly an usual ceremony of marriage: And of very good use is this solemnity; for by this have the persons bound themselves to their duty, by all the obligations that a sacred solemn vow or promise can lay upon the soul.

Then the Priest asks [Who gives this woman to be married to this man?] This was the old custome, that the Bride should be given by the Father or friend, *Aug.* de Gen. ad lit. 11. c. 41. to which S. *Paul* may be thought to allude, 2 *Cor.* 11. 2. *I have espoused you to one husband, that I might present you as a chaste vir-*

gin to Christ. And *Psal.* 45. 13. *The Queen* the Spouse, *shall be brought to the King.* The reason of this, saith Learned Mr. *Hooker* l. 5. Eccl. Pol. Sect. 73. was, *That in ancient times all women which had not Husbands or Fathers to govern them, had their Tutors, without whose authority, there was no act, which they did warrantable; and for this cause they were in marriage delivered unto their husbands by others. Which custom retained, hath still this use, that it puts women in mind of a duty, whereto the very imbecillity of their sex doth binde them, namely to be alwaies directed and guided by others.* Whether this were the very cause of this custom, I will not determine, nor what else was: but whatsoever was the first cause of it, this is certain, that it is a decent custom. For it cannot be thought fit, that a woman, whose chiefest ornament is modesty and shamefastness, should offer her self before the Congregation to marriage to any person, but should rather be led by the hand of another, and given by him.

After the marriage it self [*The man puts a Ring upon the woman's finger.*]

The

The Ring hath been alwaies used as an especial pledge of faith and fidelity. Nothing more fit to serve as a token of our purposed endless continuance in that which we never ought to revoke; and therefore fitly used in marriage, which is a contract not to be dissolved but by death. *Aurum nulla norat præter uno digito, quem sponsus oppignorasset pronubo annulo.* No woman was permitted to wear gold, save only upon one finger, which the husband had fastned to himself with a wedding Ring. This he puts **upon the fourth finger of the left hand**, because there is a vein that goes from thence to the heart; by which is signified that the love should be hearty: say some *Rituals*.

Then follows [**With my body I thee worship, &c.**] "For the better under-"standing of this phrase, we must "know that *anciently* there were two "sorts of wives; *One* whereof was "called the primary or lawful wife; "the *other* was called the half wife "or Concubine. The difference be-"twixt these two, was only in the "differing purpose of the man, betake-

"ing himself to the one or the other:
"If his purpose was only fellowship,
"there grew to the woman by this
"means no worship at all; but rather
"the contrary. In professing that his
"intent was to adde by his person,
"honour and worship unto hers, he
"took her plainly and clearly to be
"his Wife, not his Concubine. This
"is it which the *Civil Law* doth mean,
"when it makes a Wife to differ from
"a Concubine in dignity. The wor-
"ship that grew unto her, being ta-
"ken with declaration of this intent,
"was, that her children became by
"this means free and legitimate, heirs
"to their father: *Gen.* 25. 5, 6. her self
"was made a mother over his family:
"Lastly, she received such advance-
"ment of state, as things annexed to
"his person might augment her with.
"Yea, a right of participation was
"thereby given her both in him, and
"even in all things which were his; and
"therefore he saies not only [**With**
"**my body I thee worship,**] but also,
"**with all my worldly goods I thee en-**
"**dow.** The former branch having
"granted

"granted the principal, the later grant-
"eth that which is annexed thereto.
"*Hooker* Eccl. Pol. l. 5. Sect. 73.

The *Jewes* anciently uſed the ſame phraſe [*Godwin* Jew. Cuſtoms.] *Be unto me a wife, and I according to the Word of God, will worſhip, honour and maintain thee, according to the manner of husbands amongſt the Jews, who worſhip, honour and maintain their wives.* And that no man quarrel at this harmleſs phraſe, let him take notice, that to worſhip here ſignifies, to make worſhipful or honourable, as you may ſee, 1 *Sam.* 2. 30. For where our laſt Tranſlation reads it, *Him that honours me I will honour*; in the old Tranſlation, which our Common Prayer book uſes, it is, *Him that worſhips me, I will worſhip*; that is, I will make worſhipful, for that way only can God be ſaid to worſhip man.

After the Prieſt hath prayed for grace and Gods aſſiſtence, for the married perſons, to enable them to keep their ſolemn vow and contract then does he. as it were ſeal that bond and contract, by which they have mutually ti-

ed themselves, with Gods seal, *viz. Those whom God hath joyned together, let no man put asunder.*

The persons having consented together in wedlock, and witnessed the same before God and the Church, and plighted their troth each to other, and declared the same by giving and taking of a Ring, and joyning of hands; and the Priest having sealed and ratified all, as it were, with Gods seal, which no man must break, he pronounces them man and wife, in the Name of the Father, Son, and holy Ghost. Which Proclamation, or pronouncing of the married persons to be man and wife, thus in the Church by the Priest, was one of those laws and rites of marriage, which the Church received of the Apostles. *Euar.* ep. ad Epis. Aphric. Anno 110.

Then the Priest blesses them solemnly according to the old rules, *Conc. Carth.* 4. c. 13. Of the efficacy of which blessings hath been said formerly.

After this follows the 128 *Psalm*, which was the *Epithalamium* or marriage-song used by the Jews at Nuptials, sayes *Muscul.* in loc.

Then

Then pious and devout prayers for the married persons, and lastly the COMMUNION. Such religious solemnities as these, or some of these, were used by the Jewes at marriages: For, their rites and ceremonies of their marriage were publickly performed with blessings and thanksgivings; whence the house was called the *House of Praise*, and their marriage song *Hillulim*, praises; the Bridegrooms intimate friends sung the marriage-song, who are called *children of the Bride-chamber*, S. *Matth.* 9. 15. [*Godwin* of Jews mar.] The Primitive Christians had all these which we have. The persons to be married were contracted by the Priest, the marriage was solemnly pronounced in the Church, the married couple were blessed by the Priest, prayers and thanksgivings were used, and the holy Communion administred to them. And these religious rites, the Church received from the Apostles, saies *Eucharist.* Ep. ad Epis. Aphr. And doubtless highly Christian and useful these solemnities are: For first, they beget and nourish in the mindes of men, a reverend

reverend esteem of this holy mystery, *Ephes.* 5.32. and draws them to a greater conscience of wedlock, and to esteem the bond thereof, a thing which cannot without impiety be dissolved. Then, are they great helps to the performance of those duties which God Almighty hath required in married persons; which are so many, and those so weighty, that whosoever duly considers them, and makes a conscience of performing them, must think it needful to make use of all those means of grace, which God Almighty hath appointed. For if we duly consider the great love and charity that this holy state requires, even to the laying down of life, *Husbands love your Wives, even as Christ loved the Church, and gave himself for it*, *Ephes.* 5. 25. Of the weighty charge of the education of children, which if well performed procures a blessing, and an advantage to salvation, 1 *Tim.* 2. 15. *She shall be saved in child-bearing, if they continue in faith and charity, &c.* So if it be carelessly perform'd, it procures a most heavy curse, 1 *Sam.* 2. 29, 31, &c. Or lastly, the chastity and holiness necessary

ry to that ſtate of marriage, heightned now up to the repreſentation of the myſtical union of Chriſt with his Church, *Epheſ.* 5.32. *This is a great myſtery, but I ſpeak concerning Chriſt and the Church*; to which holy conjunction, our marriage and all our works and affections in the ſame, ſhould correſpond and be conformable. I ſay, if we conſider all theſe duly, can we think we may ſpare any of thoſe divine helps to performance; whether they be vows and holy promiſes to bind us, or our Fathers and Mothers, Gods and the Churches bleſſings, or holy prayers for Gods aſſiſtance; or laſtly, the holy Communion that great ſtrengthener of the ſoul? If mens vices and licentiouſneſs have made this holy ſervice ſeem unſeaſonable at this time, reaſon would that they ſhould labour to reform their lives, and ſtudy to be capable of this holy ſervice, and not that the Church ſhould take off her command for the receiving of the holy *Communion* for their unſpeakable good. For would men obſerve Gods and the Churches commands, and enter into this holy ſtate, not like beaſts or heathens

thens at the beſt, but like Chriſtians with theſe religious ſolemnities, the happineſs would be greater then can eaſily be expreſt. *I know not which way I ſhould be able to ſhew the happineſs of that wedlock, the knot whereof the Church doth faſten, and the Sacrament of the Church confirm,* ſaith *Tertul.* l. 2. ad Uxor.

VISITATION OF THE SICK.

THe Prieſt entring into the ſick mans houſe, ſhall ſay, **Peace be to this houſe**: ſo our LORD commanded, S. *Luke* 10. 5. *And if the Son of peace be there, his peace ſhall reſt upon it.*

Then **kneeling down**, he prayes thoſe *prayers* and *ejaculations* following, which whoſoever reads and conſiders impartially, ſhall find them to be both very pious and ſuitable to the occaſion.

Then **ſhall the Prieſt exhort the ſick perſon after this manner.** The prayers are all preſcribed, but the *exhortation* is

is left arbitrary to the discretion of the Priest, who can hardly be thought to make a better.

Then shal the Priest examine the sick person concerning his Faith] whether it be *Christian*. And this is very necessary, for if that be wrong, all is wrong. Christian Religion consists in these two, a right Faith and a righteous Life; and as a right Faith without a righteous Life, will not save, so neither will a righteous Life, without a right belief. He that hath said, *Do this and live*, hath said, *Believe and live*: and how then can we think him safe, that lives indeed justly, but blasphemes impiously? *Cyril.* Cat. 4. This then is a principal Interrogatory or question to be put to the sick person, whether he believes as a Christian ought to do? And this he does by rehearsing to him the CREED. And there can be no better rule to try it by. For whatsoever was prefigured in the Patriarchs, or taught in the Scriptures, or foretold by the Prophets, concerning God the Father, Son, and holy Ghost, is all briefly contain'd in the Apostles Creed. S. *Aug.* Ser. de Temp. 137.

137. *This Creed, 'tis the touchstone to try true faith from false, the rule of faith, contrary to which no man may teach or believe, Ruffin.* in Symb. *Tertul.* de præscrip. *Thus the Catholick Church received from the Apostles. Holding this rule, We shall be able to convince all Heretick's whatsoever, that they be departed from the truth, Irenæus,* l. 1. c. 3, & 19.

In the next place holy Church directs the Priest to *examine* the sick person concerning his life and conversation; especially concerning these two particulars. 1. Whether he *forgives* all the World. 2. Whether he hath *satisfied* all injuries done to others: without which the medicine of repentance, which is necessary to the sick persons salvation, will not profit him. For the first, our Saviour tels S. *Matth.* 6. 14. That *unless we forgive others*, neither our persons nor our Prayers will be accepted: *God will not forgive us.* And for the second, *Non remittetur peccatum nisi restituatur ablatum*, Repentance without restitution and reparation of injuries cannot be true and serious; or if it can, it cannot profit, *Aug.* ep. 5. *For if he that*

that is injured by another cannot be forgiven of God, unless he forgives him that injured him; how can he that injures others, and does not make him restitution, hope for pardon? Chrysost. Hom. 15. in S. *Matth.* The Priest therefore is to advise him, that whereinsoever he hath injured any, *he should make satisfaction to the uttermost of his power.* By the uttermost of his power, is not meant, that he must give to the injured persons, all his estate, nor that he must restore fourfold, for injuries done, (which was required in some cases under *Moses* Law, by way of punishment, rather then of satisfaction) but that he be careful to the uttermost of his power, that the person injured be so repair'd, that he be no loser by him; which is all, that by the law of justice, which commands to give every man their due, is required, *Ezek.* 33. 14, 15. *When I say to the Wicked, he shall surely die, if he turn from his sin, if he restore the pledge, give again that he hath robbed,* it is not, if he restore four-fold, but if he restore that which he hath robbed, *he shall surely live.*

Then

Then the Priest is to admonish the sick person to settle his estate, **For the discharging of his own conscience, and quietness of his Executors.** But holy Church exhorts men to do this work in their health, that when they are sick, they may not be troubled about the world, but may bestow their whole time and care, as it is fit, about setling and securing their future estate. And were men possest with that fear and trembling, that S. *Paul* speaks of, *Phil* 2. 12. they would be careful to gain all the time that might be then, to work out their salvation.

The Minister **may not forget to move the sick person,** and that most earnestly, **to liberality towards the poor.** *This is to have mercy upon our own souls*, saies S. *Aug.* or *Christum scribere heredem*, [*to make Christ our heir.*] For when the poor receives from us, Christ stands by and reaches out his hand to receive with them. *In as much as ye have done it to one of these little ones, ye have done it to me.* S. *Matth.* 25. 40. As it is alwaies necessary to be put in minde of this

Balsam. in Nomocan. tit. 2. c. 2.

this duty, so especially, at this time of sickness. For then *we are failing*, and therefore most necessary is it then, to *make friends of the unrighteous Mammon, that, when* we fail, *they may receive us into everlasting habitations*, S. *Luke* 16. 9. Then we are going to give up our account to God, and therefore then most necessary it is to do the best we can to procure a gracious Absolution at the day of judgment. Now nothing seems more powerful with God to procure that, then liberality to the poor. *Come ye blessed, for I was hungry, and ye gave me meat*, S. *Mat.* 25. 34, 35.

Here shall the sick person make a special Confession, if he feel his conscience troubled with any weighty matter. It would be considered, whether every deadly sin be not a weighty matter?

After which Confession the Priest shall absolve him. After which, follows a most excellent prayer or two, and the 71. *Psalm*, all very fit to a sick persons condition; as will appear without an Interpreter, to the attentive Reader.

A most excellent and pious *Benediction* of the Priest, concludes all, and so ends this Office.

Of

Of the Communion of the Sick.

THe Churches care for the ſick, ends not here: For, beſides all this, ſhe appoints, that if the ſick perſon deſires it, the Priest may communicate him in his private houſe, if there be a convenient place, where the Curate may reverently minister. [*Rubr. before priv. Com. of Sick*] ſo was the ancient decree of holy Church. *Nic.* Can. 13. Cod. Eccl. univer. *Generaliter omni cuilibet in exitu poſito, & Euchariſtiæ participationem petenti, Epiſcopus cum examinatione oblationem impertiat.* [*To every man that is ready to depart out of this world, let the Biſhop after examination and trial give the holy Communion, if he deſires it.*] For this, ſaies the Counſel, is *antiqua & Canonica lex, ut ſi quis vitæ excedat, ultimo & neceſſario viatico minime privetur.* [*This is the ancient law of the Church,* ſaies this Conc. there, *concerning him that is dying, that whoſoever he be, he ſhall not be denied the laſt and moſt neceſſary viaticum of his life.*] This viaticum, or proviſion for the way, is the holy Communion,

munion, as is Plain in the Canon cited. for though as learned *Albaſpineus* obſerves, this word *Viaticum* was applyed to more things beſides the Euchariſt, as to Almes, to Baptiſm, to Abſolution, which are all neceſſary helps in our journey to heaven; Yet in this Canon I conceive the *Viaticum* or proviſion for the way, to be the holy Euchariſt. For in the firſt part of the Canon it is call'd *Ultimum Viaticum*, the laſt proviſion for the way; which cannot be meant of any other properly but of the holy Euchariſt: For the reſt, for inſtance, Abſolution, (of which *Albaſpineus* underſtands this Canon,) is *Reconciliatio Altaribus*, a Reconciliation to the Altar, or Sacraments, as it was anciently call'd, a fitting or qualifying of the Communicant for the holy Euchariſt, and therefore to go before it, as the 76. *Can.* of *Carth.* 4. directs; and for Alms, they are part of the fruits of penance, and ſo neceſſary to fit us for Abſolution, and Baptiſm is *janua Sacramentorum*; the firſt admiſſion into Chriſts Church, which gives the firſt right to the Communi-

munion and Sacraments of the Church; and therefore, all these being precedaneous to the holy Eucharist, cannot be call'd any of them *ultimum viaticum*, the last provision, but only the Eucharist it self. Besides, in the last part of the Canon there is expressly mentioned, the participation of the Eucharist, which must be the same with the *Viaticum* in the first part, as may appear by this: The Canon immediately before this, had directed, that penitents, especially those of the first or second degree, should fulfil the Churches tax, before they were received to the Churches prayers: but if those should fall into danger of death, the ancient Canon shall be observed (saith this Canon in the beginning) that they shall be admitted, notwithstanding the former Canon, to the last *Viaticum*; the reason is given in the later part of this Canon: Because that to every one whatsoever, that shall in danger of death desire the Eucharist, it shall be given to him if he be found fit to receive it. This could be no reason of the former part of the Canon, namely,

ly, of giving the laſt *viaticum* to penitents in danger of death, unleſs that *Viaticum* and the Euchariſt here, be all one. To that which may be objected, that this *Viaticum* cannot be the ſame with the Euchariſt mentioned in the laſt part of the Canon, becauſe this *Viaticum* here is allowed to perſons in danger of death without any examination, but the Euchariſt is granted to perſons in the ſame danger with this exception, if the Biſhop after examination ſhall find him fit. It may be anſwered, that notwithſtanding this, the *Viaticum* and the Euchariſt may be all one, for the Canon in the firſt part, where it allowes it to perſons in neceſſity without examination, ſpeaks only of penitents, who had already undergone the examination, and had received their penance, and ſubmitted to the Churches diſcipline, and ſo profeſſed themſelves truly penitents; and were in ſuch neceſſity deſiring the Euchariſt, in the judgment of charity ſuppoſed fit to receive it; though the Church denied the ſame to them, when there was no ſuch neceſſity, for the maintenance

nance of holy discipline, and in terror of offenders. But *generaliter de quolibet* for every one that should desire it, before he had given testimony of his repentance, there could not be sufficient ground of charity to believe so well; and therefore they were to be examined by the Bishop, or some others by his appointment. So then I think the Canon may be interpreted thus of the holy Communion, without any contradiction; and that it ought to be so understood, may, I think, be concluded by these Testimonies following, *Con. Ilerd. c.* 5. *Const. Leon.* 17. And most clearly by S. *Cyprian* Ep. 54. "After consultation we have deter-"mined, that those that have faln in "time of persecution, and have defiled "themselves with unlawful Sacrifi-"ces, should do full penance: yet if "they were dangerously sick, they "should be received to peace. For di-"vine clemency does not suffer the "Church to be shut against them that "knock; nor the succour of saving "hope to be denied to those that "mourn and beg it; nor to send them

"out

"out of the World witho ut peace and "the Communion. This is exactly "agreeable to that Canon of *Nice*. "What Communion that was, he tells "us soon after; that it was not only "Absolution but the holy Eucharist "besides, as appears by that which fol- "lows: Formerly we made this rule, "That penitents, unless in time of "extream sickness, should not re- "ceive the Communion. And this "rule was good, while the Church was "in peace and quiet; but now in time "of persecution, not only to the sick, "but to the healthful peace is necessa- "ry; not only to the dying, but to the "living, the Communion is to be gi- "ven; that those whom we perswade "to fight manfully under Christs Ban- "ner, and to resist even to bloud, may "not be left naked and unarmed, but "be defended with the protection of "the body and blood of Christ; "which for this cause was instituted, "that it might be a strength and de- "fence to them that receive it: how "shall we teach them to shed their "bloud for Christ, if we deny them

"Chriſts blood to ſtrengthen them?
"Or how ſhall we fit them for the cup
"of Martyrdom, if we do not admit
"them to the Communion of the Cup
"of the Lord? Upon this very ground
"was it provided, that all dying men
"might have the holy Sacrament of
"the Euchariſt, the great defence in
"that dangerous hour, when the De-
"vil is doing his worſt and laſt. A-
"greeable to this of S. *Cyprian* is the
"76. Canon of the 4. *Carth. Counc.* He
"that in time of ſickneſs deſires pe-
"nance, if happily while the Prieſt is
"coming to him, he fals dumb, or into
"a phrenſie, let them that heard his
"deſire bear witneſs to it, and let
"him receive penance: and if he be like
"to die ſpeedily, *Let him be recon-*
"*ciled by impoſition of hands, and let the*
"*Euchariſt be put into his mouth*: if he
"recovers, let him be acquainted with
"what was done by the former wit-
"neſſes, and be ſubject to the known
"laws of Penance. And thoſe peni-
"tents which in their ſickneſſe recei-
"ved the *Viaticum* of the Euchariſt,
"let them not think themſelves abſol-
"ved

"ved without impoſition of hands, if "they ſhall recover, c. 78. *Car.* 4. And "the *Coun.* of *Orange* c. 3. ſayes the "ſame. They, that after penance ſet "them, are ready to depart out of this "life, it hath pleaſed the Synod to give "them the Communion, without the "reconciliatory Impoſition of hands. "Which ſuffices for the reconciling of a "dying man, according to the definiti- "on of the Fathers, who fitly call'd "the Communion a *Viaticum.* But if "they recover, let them ſtand in the "rank of penitents, that by ſhewing the "neceſſary fruits of penance, they may "be received to the Canonical Commu- "nion by the reconciliatory Impoſition "of hands.

It will not be amiſs for the clearer underſtanding of all paſſages in theſe Canons, to conſider the Church her diſcipline in this particular. Holy Church for preſerving of holy diſcipline and deterring men from ſin, did appoint for waſting ſins, ſuch as Adultery, Murder, Idolatry, and the like, ſevere penance for three or four, ſix or ſeven years, more or leſs, accord-

ing to the quantity and quality of the offence. In the Greek Church they had several degrees of penance to be gone through in this set time.

1. First, They were πενθοῦντες, *Lugentes*, Mourners, standing without the Church Porch; they were to beg of all the faithful that entred into the Church, to pray for them: in this degree they continued a year or more, according as their crime deserved.

2. They were ἀκροώμενοι, *Audientes*, Hearers; these might come into the Church Porch into a place call'd νάρθηξ, *Ferula* (so called, because those that stood there, were subjected to the Churches censure or *Ferula*) where they might stand and hear the Scriptures read, and Sermons, but were nor admitted to joyn with the Church in her prayers.

3. They were ὑποπίπτοντες, *Substernentes*, the prostrate, as we may say, so called, because they were all to prostrate themselves upon their faces, and so continued till the Bishop said certain prayers over them, and laid his hands upon them. They might be present

sent at Sermon and the first Service of the Catechumens, and then go out. *Laodic. Con.* 19. *apud Nicolin.* these were admitted into the Nave of the Church, and to stand behind the Pulpit.

4. Συνιστώμενοι, the Consistents; they might stay after the rest of the Penitents were gone out, and pray with the faithful, but not receive the holy Sacrament.

5. Μετέχοντες, Communicants, they were received to the participation of Sacraments, but were still to weare some marks of penance, till by prayers and intreaties they had obtained the full Communion of the Churches favours and honours, says *Goar in Euch. Græc.*

These several degrees were poor penitents to goe through in the *Greek Church*, and as much affliction in the *Latine*, unless the Bishop should think fit to remit any thing of it, before they were fully admitted to the Churches favour: but if any of these were desperately sick, Holy Church took care, that upon their desire they should have

the Churches peace by Abſolution, 4. *Carth.* c. 76. and 78. and the holy Communion, ſayes the ſame Canon, and *Cypr.* Epiſt. 54. leſt they ſhould want that great ſtrengthening and refreſhing of their ſouls in their laſt and greateſt neceſſity. Provided nevertheleſs, that if they ſhould recover, then they ſhould reſume their ſeveral places and degrees of penance they were in before, and go through and perfect their task of penance, which having done, they ſhould receive *Ultimam reconciliationem*, their laſt and higheſt reconciliation: a favour which was denied to ſome that had been admitted to the Sacrament of the Euchariſt, as you may ſee *Con. Vaſ.* 2. c. 2. This laſt Reconciliation was a ſolemn Abſolution from all the Churches cenſures and penances, by the laying on of the hands of the Biſhop, and ſome of his Clergy, ſayes *Cypr.* l. 3. Ep. 14. A Declaration to all the Church, that they were received not only to neceſſary *Viatica*, and aſſiſting ſuch as the former Abſolution mentioned, 76. Can. 4. *Carth.* and the holy Sacrament of the Euchariſt

rist were; which they were permitted to receive in case of necessity; but also to all the honour and solemnities, and priviledges of the faithful, quite free from all brands and marks of penitents. They were restored *Legitimæ Communioni*, to the Canonical and Legitimate Communion, *Orang.* c. 3. they might offer with the faithful, and their offerings be received by the Church; and they might receive the kiss of peace, and all other favours of the Church. This that hath been said, may help us to understand the true meaning of the so much controverted Canon of *Orange*, before mentioned, together with the 78. Can. *Carth.* 4. *Qui recedunt de corpore, &c.* "They, that after penance "received, are ready to depart out of "this life; it hath pleased, that they "shall be received to the Communion, "without the Reconciliatory Imposi- "tion of hands: that is, they shall be admitted to the Communion without that last, outward, solemn Absolution in the Court of the Church, which *Balsamon* rightly cals καταλλαγὴν, the full reconciliation to the Churches ho-

nours and dignities, ἐπὶ λύσει τῆς ἐπιτιμίου, a loosening of the Churches censures; which those penitents in case of extremity could not receive, because, as by the Canons appears, they were, if they recovered, to return to their several tasks of penance again, till they had fulfilled them. It was enough for them to be reconciled to the Altar and Sacrament, by the Absolution *in foro Cœli* in Heavens Court. The power of which was granted to the Apostles and their Successors, S. *John* 20. *Whose sins ye remit, &c.* Which *Balsamon* cals ἄφεσιν, or the Absolution from sin; and this they were to receive Can. 76. *Carth.* 4. and after that the holy Eucharist. And this sayes the Canon of *Orange* was sufficient for a dying mans Reconciliation according to the definition of the Fathers. And this the Church of *England* provides for all dying men that shall desire it. And infinitely bound to their Mother, for this her care, are all true Sons of the Church. For thrice happy souls are they, who shall have the happiness at their last and greatest extremity,

ty, worthily to receive the Reconciliation and the holy Communion, the Bread of Heaven, the Blood of God, our Hope, our Health, our Light, our Life. *For if we shall depart hence guarded with this Sacrifice, we shall with much holy boldness ascend to the holy Heavens, defended as it were with golden Arms,* sayes S. *Chrysost.*

We have seen the Churches care to provide all necessaries for sick persons salvation: 'Twere an happy thing to see in the people an answerable diligence in the use of these Ghostly Offices, that they would, when they are sick, send for the Priest; not verbally only to comfort them, by rehearsing to them comfortable texts of Scripture, whether they belong to them or not (which is not to heal the sick, but to tell them that they have no need of the spiritual Physician, by which means, precious souls perish, for whom Christ died:) but to search and examine the state of their souls, to shew them their sins, to prepare them by ghostly counsel, and exercises of penance, for absolution, and the holy Communion, whereby they

might indeed find comfort, remiſſion of ſins and the holy Ghoſt the Comforter. And this ſhould be done while the ſick perſon hath ſtrength and ability to attend and joyn with him in theſe holy Services. There is an excellent Canon to this purpoſe, *Decretal.* l. 5. tit. 38. c. 13. *By this preſent Decree we ſtrictly charge and command all Phyſicians, that when they ſhall be called to ſick perſons, they firſt of all admoniſh and perſwade them to ſend for the Phyſicians of ſouls, that after proviſion hath been made for the ſpiritual health of the ſoul, they may the more hopefully proceed to the uſe of corporal medicine: For when the cauſe is taken away, the effect may follow.* That which chiefly occaſioned the making of this good Law, was the ſupine careleſneſs of ſome ſick perſons, who never uſed to call for the Phyſician of the ſoul, till the Phyſician of the body had given them over. And if the Phyſician did, as his duty was, timely admoniſh them, to provide for their ſouls health, they took it for a ſentence of death, and deſpair'd of remedy, which haſtned their end, and hindred both the bodily Phyſician from

from working any cure upon their body, and the ghostly Physician from applying any effectual means to their souls health. It is good counsel that *Eccles.* gives c. 38. 9. where we are advised, not first to send for the Physician, and when we despair of his help, and are breathing our last, then to send for the Priest, when our weakness hath made him useless. But first *to make our peace with God* by ghostly offices of the Priest, and *then give place to the Physician.* Which method our Saviour hath taught us also by his method of Cure; who, when any came to him for bodily cures, first cured the soul of sin, before he healed the bodily infirmity: teaching us, that sin is the cause of sickness, and that cure first to be lookt after. And by thus doing, we may possibly save the body, without the Physician, S. *James* 5. 14. *Is any sick, let him send for the Elders or Priests of the Church to pray over him, and the prayer of faith shall save the sick.* But if he fails of that bodily cure by these means, yet he may be sure to obtain remission of sins by their means: *If he hath committed sins, they*

shall

shall be forgiven him, ver. 15. by the benefit of absolution, so the words import. For ἁμαρτίαι, *sins*, being a feminine plural, seems not to agree with the verb ἀφεθήσεται, it shall be forgiven, of the singular number, and therefore this word more properly seems to be rendred impersonally thus, *If he hath committed sins, pardon or absolution shall be given him*: and so by this means the sick person shall be sure, if not to save his body, yet at least to save his soul.

There was an ancient Canon, which that it might be duly practised and observed, it must be the wish of all good men. It is *Can. 7. Con. Aurelian 5. ut qui pro quibuscunqu: culpis in carceribus deputantur, ab Archidiacono seu a Præposito Eccles. diebus singulis Dominicis requirantur, ut necessitas vinctorum, secundum præceptum divinum, misericorditer sublevetur*; That all prisoners, for what crime soever, shall be call'd for and visited by the Archdeacon or Bishop of the Church, every Lords day, that the necessities, bodily and ghostly, of the prisoners, according to Gods command, may be mercifully relieved. The neglect

neglect of which duty, how dangerous it is, we may read, S. *Math.* 25. 43. *Go ye curſed, for I was ſick and in priſon, and ye viſited me not.* The Rubrick at the Communion of the ſick, directs the Prieſt to deliver the Communion to the ſick, but does not there ſet down how much of the Communion-Service, ſhall be uſed at the delivering of the Communion to the ſick; and therefore ſeems to me, to refer us to former directions in times paſt. Now the direction formerly was this:

If the ſame day (that the ſick is to receive the Communion) there be a celebration of the holy Communion in the Church, then ſhall the Prieſt reſerve (at the open Communion) ſo much of the Sacrament of the body and blood as ſhall ſerve the ſick perſon, and ſo many as ſhall communicate with him. And as ſoon as he may conveniently, after the open Communion ended in the Church, ſhall go and miniſter the ſame firſt to them that are appointed to communicate with the ſick, if there be any; and laſt of all to the ſick. But before the Curate diſtribute the

the holy Communion, the appointed general Confeſſion, (in the Communion-Service) muſt be made in the name of the Communicants, the Curate adding the Abſolution, with the comfortable ſentences of Scripture, following in the open Communion immediately, and ſo proceeding in the Communion-Service to the end of the Conſecration and Diſtribution: and after the Communion ended, the Collect is to be uſed, which begins; *Almighty and everliving God, we moſt heartily thank thee*, &c.

But if the day wherein the ſick perſon is to receive the Communion, be not appointed for the open Communion in the Church; then upon convenient warning given, the Curate ſhall come and viſit the ſick perſon afore noon. And cutting off the form of the viſitation at the Pſalm, *In thee O Lord*, ſhal go ſtraight to the Communion, *Rubr.* 3. *Com. of ſick*; that is, after he hath ſaid the Collect, Epiſt. and Goſp. there directed, he ſhall go to the Communion-Service. K. *Edw.* 6th. 1.

BURIAL.

BURIAL.

THe Prieſt meeting the Corps at the Church Stile, ſhall go before it to the grave, ſaying or ſinging, *I am the reſurrection and the life.* This, in triumph over death, *O death where is thy ſting? O grave where is thy victory?* thou mayeſt a while hold the corps, but he that is the reſurrection and the life, will make the dead man live again. Therefore *thanks be to God, who gives this victory through Jeſus Chriſt our Lord.* Much after this ſort did the Ancients, *Hieron.* ep. 30. ad Ocean. de Fabiola. *Chryſ.* Hom. 4. in Hebr. *Quid ſibi volunt iſtæ lampades tam ſplendidæ? nonne ſicut athletas mortuos comitamur? quid etiam hymni? nonne ut Deum glorificemus, quod jam coronavit diſcedentem, quod a laboribus liberavit, quod liberatum a timore apud ſe habeat?* [‘ *What mean the bright burning* ‘ *torches? do we not follow the dead like* ‘ *champions? what mean the hymns? do we* ‘ *not thereby glorifie God, for that he hath* ‘ *crowned our departed brother, that he* ‘ *hath freed him from labours, that he hath* ‘ *him*

" *him with himſelf, freed from fear? All*
" *theſe are expreſſions of joy, whereby we*
" *do in a holy valour laugh at death,* ſaith
Chryſ. there.] And this is Chriſtian-like,
" whereas if we be ſad and dejected as
" men without hope, *mortem Chriſti,*
" *qua mors ſuperata eſt, Calumniamur;*
" [*we diſgrace the death of Chriſt, that*
" *hath conquered death:*] and Heathens
and Atheiſts will deride us, ſaying, how
can theſe contemn death, that cannot
patiently behold a dead friend? talk
what you will of the Reſurrection,
when you are out of paſſion, it is no
great matter, nor perſwades much; but
ſhew me a man in paſſion of grief for
the loſs of his friend, playing the Phi-
loſopher, and triumphantly ſinging to
God for his happy deliverance, and
I will believe the Reſurrection. Of ſo
good uſe are ſuch triumphant hymns at
this time: and of this ſort are the three
firſt.

When they come to the Grave, while
the corps is made ready to be laid into
the grave, the Prieſt ſhall ſay or ſing,
Man that is born of a Woman, &c.]
cloſing with a moſt devout prayer for
grace

grace and assistence **in our last hour**; a prayer very suitable to such a time, and such a spectacle before us.

Then they commit the body to the earth (not as a lost and perished carkass, but as having in it a seed of eternity) **in sure and certain hope of the resurrection to eternal life.** This is to bury it Christianly; the hope of the resurrection, being the proper hope of Christians. Such was the Christians burial of old, that it was accounted both an evident argument and presage of the resurrection; and an honour done to that body, which the holy Ghost had once made his Temple for the Offices of piety. *Aug.* de *Civit.* l. 1. c. 13.

After follows another Triumphant Hymn. Then a Lesson out of S. *PAUL* to the same purpose; Then a Thanksgiving for that our brothers safe delivery out of misery; lastly a Prayer for his and our consummation in Glory, and joyful Absolution at the last day. By all which prayers, praises, and holy lessons, and decent solemnities, we do glorifie God, honor the dead, and comfort the living.

Take

Take away these prayers, prayses and holy lessons, which were ordained to shew at Burials, the peculiar hope of the Church of the Resurrection of the dead, and in the manner of the dumb funerals, what one thing is there, whereby the world may perceive that we are Christians? *HOOKER l.* 5. *Eccl. pol.* §. 75. There being in those dumb shews nothing but what heathens and pagans do, How can any *unlearned or unbeliever* be convinced by them, that either we who are present at them do, or that he ought to believe any part of Christian Religion? but when the unlearned or unbeliever hears us sing triumphant songs to God for our victory over death, when he hears holy Lessons and discourses of the Resurrection, when he hears us pray for a happy and joyful Resurrection to Glory: by all these he must be convinc'd, that we do believe the Resurrection, which is a principal Article of Christian faith, and the same may be the means to convince him also, and make him believe the same, *and so fall down and worship God.* And this is according to S. *Pauls* rule,

rule, 1 *Cor.* 14. 23, 24, 25. who thence concludes, that all our publick religious ſervices ought to be done, that the *unlearned or unbeliever may be convinced, and brought to worſhip God.*

For the due performance of theſe holy publick ſervices, a Prieſt, ordained for men in things pertaining to God, *Heb.* 5. 1. is required by the Church, as it ought to be, and as it was of old. S. *Chryſ.* Hom. 4. in *Hebr. Ambr.* Ser. 90.

It was an ancient cuſtom, after Burial to go to the holy *COMMUNION*, unleſs the office were performed after noon. For then, if men were not faſting, it was done only with Prayers. *Conc. Carth.* 3. 29. *Can.*

Funeral Doles were an ancient cuſtom, *Chryſ.* Hom. 32. in *Mat.*

Thankſgiving of Women after Childebirth, commonly call'd the CHURCHING OF WOMEN.

THe Woman when ſhe comes to give her thanks, ſhall kneel near to the place where the holy Table ſtands:

ſtands; but in the Church of *Rome*, ſhe was to kneel at the Church door.

The Woman may come to give her thanks, whenſoever ſhe ſhall be able, *Decretal.* l. 3. Tit. 4. But if ſhe be likely to live, ſhe is required by the Civil Law, according to the Tradition of the Church, to forbear the coming to partake of the holy Myſtery forty daies after the Birth. Not for any unholineſs in the Woman, or incapacity of receiving the holy Myſteries at that time; (for if there be fear of death, ſhe may receive them, as ſoon as ſhe pleaſe after the birth;) but for ſome ſecret reaſons in the Law, which are ſet down, *Conſtit. Leon.* 17.

The Woman that is to be Churched, is to have a Veil; and good reaſon; For if as S. *Paul* 1 *Cor.* 11. ſayes, *Every woman, when ſhe prayes in publick, ought to have a veil* or covering *on her head*, in token of her modeſty and ſubjection: then much more, when ſhe is to ſit in a more eminent place of the Church, near to the holy Table, apart from the reſt of her Sex, in the publick view, ought ſhe to have ſuch a Veil or

or covering. Nor can it be deemed unreasonable for her at that time to have a Veil or habit distinct from others; that so it may be known, for whom thanks is then particularly given.

The Preface following. **Forasmuch, &c.** is left arbitrary to the Priest, but the prayers are all prescribed.

Then shall the Priest say the 121. Ps. **I have lifted up mine eyes unto the Hills, &c.** The Church appointing this Psalm at this time, does not intend to perswade us by this, that this Psalm was penn'd for such a particular occasion as this; or that the promises of Gods protection and assistence there expressed, were directly and primarily made to persons in that danger of child-birth: but because the Psalm at the very beginning tels us all, that our help comes from God, it is thought seasonable at this time to be used, to mind the woman from whom she hath received that mercy of deliverance, and to whom she is to return the honour due for such a mercy, even to him from whom comes all our help, the Lord that made heaven and earth. And this were enough to

justifie

justifie the Churches choice of this Psalm at this time; in that, part of it is so fit for this business in hand, though it were not penn'd upon this very occasion (for so we find *Hezekiah* commended, for appointing of the Psalms of *David* and *Asaph*, to set forth the praises of God in the publick services, 2 *Chron.* 29. 30. although neither had *Hezekias* and the Church then, the very same occasions to use them, which *David* and *Asaph* had, nor did every particle of those songs, so directly and properly belong to *Hezekias* and the Church then, as they did to *David* and *Asaph.*) But not only the beginning of this Psalm, but even the whole body of it is fit and suitable to this service, and those promises of divine assistence therein expresst, though they were primarily and in their first intention made to the Church of the Jews: yet in their proportion they do belong to the person coming to give thanks, and to every one that shall lift up their eyes to the Hills, and trust in God. For not Israel at large, but Israel lifting up her eyes

to

to God, and trusting in God, is the formal and true object of this promise; which therefore belongs to every such person as shall be so qualified, so depending upon God. This rule S. *Paul* hath taught us, *Heb.* 13. 5. applying there the promise made particularly to *Joshuah* Chap. 1. 5. to every one of us that shall contentedly depend upon God, as *Joshuah* was commanded to do in expectance of that promise. *Let your conversation be without covetousness; and be content with such things as ye have; For he hath said, I will not leave thee nor forsake thee. So that we may boldly say, the Lord is my helper.*

One verse of this Psalm may perhaps at the first sight seem not so well expressed, namely this, **the Sun shall not burn thee by day, nor the Moon by night**; for the Moon does not burn but cool. But it is easily cleared, by taking notice that *to burn* is not alwaies taken in the strict and proper sense, but usually in a larger; whereby it is the same with, to *grieve or hurt*; as ordinary skill in language will enform us; so the meaning is, *The Sun shall not hurt thee by*

by day, nor the Moon by night, whose shine is held to be very hurtful.

After the *Psalm* follow the *Kyrie* or *short Litany*, and the *Lords Prayer*, so admirably good and useful, that there is scarce any publick service dispatcht without them: after these follow *some Verses and Responds*, of which and the reason of their use together with the antiquity of it, hath been said already, and need not be here repeated. But there is one thing observable in these Responds or Answers which was not spoken of hitherto, nor was so observable in some of the former Verses and Responds as in these here; and that is this, that some of these Answers are not of themselves intire sentences or petitions, as the others were, but are parts or ends of the foregoing verses, the verse and Answer together making up one entire petition. For example,

O Lord save this Woman thy Servant.
R. *Which putteth her trust in thee.*
And,
Be thou to her a strong Tower,
R. *From the face of her Enemy.*

This

This I obſerve, becauſe it ſeems to be the remain of a very ancient cuſtom. For *Euſ.* in Hiſt. l. 2. c. 17. tels us, that the Primitive Chriſtians in the ſinging of their hymns, had this uſe; that one began and ſung in rhythm; the reſt hearing with ſilence, only the laſt part, or ἀκροστιχὶς, the ends of the Pſalm or Hymn, all the reſt joyned and ſung together with him. Agreeable to this, ſayes *Clem. Conſt.* l. 2. c. 57. was the uſage in his time and before. After the readings of the Old Teſtament, ſayes he, Let another ſing the Pſalms of *David*, and let the people anſwer τὰ ἀκροστίχια, the extreams or ends of the Verſes. What the reaſon of this ancient cuſtome was, I will not preremptorily determine; whether it were only for variety, which much pleaſes and delights, and is a great help againſt wearineſs; which thoſe Primitive Chriſtians, (who continued in ſacred exerciſes from morning to night) had need of. For which cauſe ſayes *Euſeb.* in the place above cited, they uſed all decent and grave variety of rhythmes and Meeters in their Hymns and Pſalms.

Or whether it were to avoid the inconvenience of indecorum and confusion, which the people (usually not very observant of decency) were guilty of in their joynt singing: and yet to reserve them apart in these Offices; that it was so appointed, that they should only sing the extreams or ends of the Verses. Or what else was the cause, I leave it to others to judge.

The prayer following is clearly fitted to the occasion.

The **woman that comes to give her thanks, must offer.** *Rubr.* after the Thanksgiving. Although Offerings be alwaies acceptable to God, yet some times there are, in which the Church hath held them more necessary, as hath been shown formerly about offerings. First, when the Church is in want. Secondly, at the holy Communion. Thirdly, when we come to give thanks for some more then ordinary blessing received; Then not only in word, but in Deed also to thank God, by bringing a present to God. *Psal.* 76. 10, 11. That this is more then an ordinary blessing, a deliverance that deserves even

even perpetual thanks, *David* tells us, *Psal.* 71. 5. *Thou art he that took me out of my mothers womb, my praise shall be always of thee.* This service is to be done betwixt the first and second Service, as I have learnt by some Bishops enquiries at their Visitation, the Reason perhaps is, because by this means it is no interruption of either of these Offices.

COMMINATION.

THis Office the Church confesses not to be ancient, but appointed instead of an ancient godly discipline of putting notorious sinners to open penance, which being lost with us, holy Church wishes might be restored again.

Though it be not ancient, yet is it a very useful penitential service, either in publick or private, consisting of holy sentences taken out of Gods word, fit for the work of repentance; Gods holy Commandments, the glass wherein we see our sins; Holy penitential prayers taken for the most part out of holy

Scripture: so that, he which prayes this form, is sure *to pray by the Spirit*, both for words and matter.

Nothing in it seems to need exposition, but the AMEN, which is to be said after the Curses, which being commonly used after prayers, may perhaps here be accounted by some, a wish or prayer; and so the people be thought to curse themselves.

For the satisfying of which scrupulosity, it is enough to say, that God himself commanded these Amens to be said after these Curses. *Deut.* 27. and therefore good there may be in saying of them, but harm there can be none, if men when they say them understand them. Now that we may understand them when we use them, let us consider, that Amen is not alwaies a wish or prayer. For, it signifies no more but verily or truly, or an assent to the truth of that to which it is added. If that to which it is added, be a prayer, then this must needs be a joyning in the prayer, and is as much as **so be it**; but if that to which it be added be a Creed, or any affirmative proposition, such as

these

these curses are, then the Amen is only an affirmation, as that is, to which it is annexed. In this place therefore it is not a wishing that the Curses may fall upon our heads, but only an affirming with our own mouthes *that the curse of God is indeeddue* to such sins, as the Church here propounds it. The use of it is to make us flee such vices for the future, and earnestly repent of them, if we be guilty: since, as we acknowledge, the curse and vengeance of God doth deservedly follow such sins and sinners.

"*Having gone through the several Offices in the Book of Com. Prayer, we "will now speak of the Rubricks and other "matters thereunto belonging.*

Of the Dedication of CHURCHES *and* CHAPPELS *to Gods Service.*

THe publick Service and Worship is to be offered up in the Church. *Last Rubr. of the Preface.*

And the Curate that ministreth in every Parish Church or Chappel shall say the same in *the Parish Church or Chappel.*

pel. And where may it be so fitly done as in the Church? which is the house of Prayer, S. *Matth.* 21. 13. *My house shall be called the house of prayer.* Almighty God alwaies had both Persons and Places set apart for his publick Service and worship, ὄργανον ἱερουργίας ὁ ναός τε καὶ ὁ ἱερεύς. A Temple and a Priest are necessary instruments of publick and holy worship. The Priest, to offer it up, and the Church with an Altar to offer it upon. *Symeon Thessal. The Light of Nature* taught *Heathens* thus much; and they obeyed that Light of Nature, and dedicated and set apart to the worship of their Gods, Priests, and Temples. The *Patriarchs*, by the same Light of Nature, and the guidance of Gods holy Spirit, when they could not set apart houses, being themselves in a flitting condition, dedicated Altars for Gods service, *Genesis* 22. 9. 28. 22. &c. *Under the Law*, God call'd for a Tabernacle, *Exodus* 25. within which was to be an Altar, upon which was to be offered the daily Sacrifice, Morning and Evening, *Exod.* 29. 38. *David* by the same Light of Nature, and

and the guidance of the holy Spirit, without any expreſs direction from God, (as appears 2 *Sam.* 7. 7. and alſo by this, that God did not ſuffer him to build it) intended and deſigned *an Houſe* for Gods ſervice and worſhip; which, (though for ſome reaſons, *viz.* becauſe he had ſhed much blood, being a man of war) God did not ſuffer him to build, yet he accepted it highly from him, and for this very intention promiſed to bleſs him and his, for many generations, 2 *Sam.* 7. *But Salomon* built him an houſe, which God accepted, and our *Saviour comes under the Goſpel*, for *His houſe of prayer*, whither the Apoſtles go up to pray, *Acts* 3. 1.

Afterwards the *Chriſtians* ſet apart and conſecrated with great ſolemnity of religious Rites and holy Prayers, Churches and Oratories for the ſame ſolemn ſervice and worſhip. Nor can it with reaſon be thought needleſs or ſuperſtitious to uſe ſolemn religious Rites and Prayers, at the Conſecration and ſetting of thoſe Houſes apart to religious uſes and ſervices. For as S. *Paul*

argues in another case, *Doth not even nature teach you*, that it is unseemly for any man to go about the building of an house to the God of Heaven with no other apparance, then if his end were to rear up a Kitchin or a Parlor for his own use? Did not this light of Nature teach the *Patriarchs* in the state of Nature, when they erected Altars for Gods service, to consecrate and set them apart with religious solemnities? *Gen.* 28. 18, &c. And did not *Moses*, by the direction of the God of Nature, consecrate the Tabernacle and Altar, which the like solemnities? *Exod.* 40. And *Solomon* afterward consecrated the Temple, with religious Prayers and Rites, 1 *Kings* 8. without any particular direction from God, that we find, only by the Light of Nature and right reason, which teacheth, that it is fit, that the House which is dedicated and given up to God, should be solemnly surrendred into his possession, and by religious Rites guarded and defended from Sacrilegious usurpation.

Again, nature teaches us by these solem-

ſolemnities, that the Houſe ſo conſecrated, is to be no more uſed to Common and prophane employments, but ſet a part to holy and religious ſervices, ſuch as thoſe are, with which it is conſecrated. Theſe things, thoſe pious Chriſtians in Primitive times did not account ſuperfluous. They knew how eaſily that which was meant ſhould be holy and ſacred, might be drawn from the uſe whereunto it was firſt provided. They knew how bold men are to take even from God himſelf; how hardly thoſe Houſes would be kept from impious profanation: they knew, and right wiſely therefore, endeavoured by ſuch ſolemnities to leave in the minds of men that impreſſion, which might ſomewhat reſtrain their boldneſs, and nouriſh a reverend affection towards the Houſe of God. Thus therefore they built and ſet apart to Gods holy ſervice and worſhip by religious ſolemnity, Churches and Oratories, which they called *Dominica's, the Lords houſes*, and *Baſilica's*, *Royal and Kingly houſes*; becauſe Sacrifices and holy worſhip were offered up there

to the great King of all the world. And when perſecutors at any time deſtroyed thoſe holy places, as ſoon as the ſtorm was over, thoſe bleſſed ſouls, the firſt thing they did, re-built, and re-beautified them, *Euſeb.* l. 10. c. 2. that they might worſhip God, according to the Pſalmiſts rule, *in the beauty of holineſs.*

Thus to offer up Gods publick ſervice and worſhip in ſeparate and dedicated places, which we call Churches, is moſt fit; both for the honour of God, and our own profit. It is for the honour of God to have a Houſe of his own, for his ſervice alone, where fleſh and blood hath no right or intereſt, where no common or prophane thing may be done, S. *Matth.* 21. 22. therefore called *the habitation of his honour, Pſal.* 27. 8.

Again, it is for our profit many waies; for Firſt, it begets and nouriſhes in us, dull fleſh, a reverence and awe to God and his ſervice, to offer it up thus in places ſet apart to that purpoſe, and ſo helps devotion. Beſides, our prayers and publick ſervices are moſt

most readily accepted, in such holy separate places, 2 *Chron.* 7. 15. *Now mine eyes shall be open, and mine ears attent unto the prayer in this place*, This promise of acceptance of our prayer was there, indeed, made directly to the House which *Salomon* built, but belongs to any place so Dedicated and Consecrated unto God for his holy service and worship: For that is the reason that God gives of his gracious readiness to hear the prayer of that holy place; *For now have I chosen and sanctified this house, that my name may be there.* Now that it is dedicated and solemnly set apart by religious rites and prayers to my service, *Now have I chosen* or accepted *it for mine*, to be call'd by my name, S. *Matth.* 12. 13. to be for *a house of prayer*, and therefore *mine eyes and mine heart shall be there.* Then, by the Rules of Logick, *à quatens ad omne valet consequentia*; if because he hath so sanctified this place and accepted it for his, therefore his eyes and ears shall be open to the prayer of that place, by the like reason; whatsoever place shall be dedicated to him

him and accepted by him, shall have his eyes open, and his ear attentive to the prayer of it. And God Almighty promises as much, *Exod.* 20. 24. *In all places, where I record my name, I will come unto thee, and I will bless thee.* In all places dedicated to me and my service, and so made mine, *called by my name* (as *Jacob* calls his dedicated stone, *Gods house*, *Gen.* 28. 22.) *I will come and bless thee.* And such are all Consecrated Churches and Chappels. And therefore holy Church wisely orders that the prayers and publick services of God shall be offered up there, in *the accustomed place of the Church, Chappel, or Chancel.*

Of Chancels, Altars, Fashion of Churches.

And the Chancels shall remain as they have done in times past.

That we may the better understand the intent of this *Rubrick*, it will not be amiss to examine, how *CHANCELS* were in time past both for the fashion

fashion and necessary furniture; for as they were then, so they are to continue still in the same fashion, and with the same necessary Appendices, Utensils, and Furniture. All this may be, and for ought appears to me, must be, meant in these words, *The Chancels shall remain as they have done in times past.*

In times past, the fabrick of the Church, as to the Nave or Body, was built somewhat in the form and fashion of a Ship, which very figure might mind us thus much; that we were in this world as in a Sea; tossed and hurried with the troublesome waves and boisterous winds of divers temptations, which we could not be carried safely through, to our haven of rest and happiness, but only in the ship of the Church.

The Church of old was parted into two principal parts. *Navis the NAVE* or body of the Church; and *Sacrarium, the CHANCEL.* The first, *the Nave*, was common to all the people that were accounted worthy to joyn in the Churches service: *the Chancel* was proper

proper and peculiar to the Prieſts and Sacred perſons. The *Nave* repreſents the viſible world, and the *Chancel* typifies heaven, or as *Symeon Theſſal.* applies it.

The whole Church is a type of heaven, *Gen.* 28. 17. the houſe of God is heaven upon earth, the Nave repreſents the viſible or loweſt heaven or Paradiſe; the lights ſhining aloft, repreſent the bright Stars; the circling roof, the Firmament; the Prieſts within the Quire beginning the divine Hymns, repreſent the firſt order of Angels that ſtand before God; the Deacons with the readers and Singers orderly ſucceeding, the middle order or quire of heaven; the whole company of true believers joyning with the Prieſts and Deacons in heart and affection, ſaying Amen to the divine Hymns and prayers, and ſo inviting and alluring the mercy of God, reſemble the loweſt rank of Angels, with whom no prophane heretick, or unclean notorious ſinner is ſuffered to aſſemble for, *what fellowſhip hath light with darkneſs?* thus the whole Church

Church typifies heaven, but the *Chancel*, parted and separated from the *Nave* or body of the Church, so as, that it cannot be seen into by those that are there, typifies the invisible heaven, or things above the heaven, not to be seen by the eye of flesh.

The *Nave* or body resembles the lowest visible heaven or Paradise: and as man for sin was cast out of *Edens* Paradise into the earth, accursed to briars and thorns, there to eat his bread in sorrow and not suffered by the flameing sword to enter again, *Gen.* 3. till, after much affliction and sorrow in this troublesome world, he shall be reconciled to God by repentance, and so, his peace being made, be received, as the thief upon the Cross was, to our Lord Christ in Paradise; so in like manner notorious sinners were by the sentence of excommunication cast out of that Paradise the body of the Church, abroad into the Church porch, which represents the earth, not to be received in again to the society of the faithful, till after a wearisome attendance there in a place, call'd of old *Narthex* or

Ferula

Ferula (becauſe thoſe that ſtood there, were under the Churches *Ferula* or cenſure) begging the prayers, entreating the tears, hanging upon the knees of all that entred into the Church, by much ſpiritual affliction and caſtigation they had made their peace and were reconciled.

In the *Nave*, we ſhall mention but two things as obſervable here; Firſt, *the Doors*, called Ὡραία *the beautiful* Doors or *Gate*, *Acts* 3. 2. becauſe thoſe that had entred them, might ſee the whole beauty of the Church; and *the Pulpit* Ἄμβων, which ſtood in the midſt or ſide of the Nave, *Sym. Theſſ.* This ſignifies the ſtone rolled away from the Sepulchre; and becauſe the Angel ſitting upon it, preacht the Goſpel of the Reſurrection of Chriſt to the women, S. *Matth.* 28. 6. The Prieſts and Deacons, imitating the Angels pattern, from this Pulpit, publiſh and proclaim the glad tidings of the Goſpel.

The Chancel was divided from the Body of the Church, *Cancellis*, whence it is called the *Chancel*. This was, as was ſaid, peculiar to the Prieſts and ſacred

cred persons. In it were, at least in some principal Churches, these divisions; *Chorus Cantorum*, the Quire; where was an high Seat for the Bishop, and other Stalls or Seats for the rest of the Quire: yet perhaps this *Chorus*, as also the next, called *Soleas*, might be more properly reckoned a part of the Nave; and the Chancel properly that which of old was called ἅγιον βῆμα, the Sanctuary, which was separated from the rest of the Church with rails, and whither indeed none but sacred persons entered: whereas the Laity entred into the other, as will appear after; but account it to which you please, such a place there was, and immediately beyond it, divided from the Quire with boards on the one side, and from the *Sanctuary* by the rails of the Altar on the other side, was a place called *Soleas*, from the Latine *Solium* or *Throne*, because this was Christs lower Throne; his higher or upper Throne was the Altar, where the precious body and blood of Christ was consecrated and offered: And this was his lower Throne, where the Bishop or

or Priest in Christ his stead, stood and distributed the holy Sacrament to the people. Beyond this is ἅγιον βῆμα, the *Sanctuary*, rail'd in of old, as you may see plainly *Syn. Calc. Acts* 1. that it might not be prest upon by the multitude, *Euseb.* Hist. l. 10. c. 4. At the upper end of this Sanctuary or Chancel is a large Arch or *Absis*; within that a Seat called σύνθρονον, a Seat or Seats built for the Bishop and his assistent Priests in the Celebration; the middle of which is the highest, where the chief Bishop sate, which S. *Chrys.* in his Liturgie calls τὸν ἅγιον κρηπιδωτὸν. Of this Seat is the 56. *Can. of Laodic.* to be understood, *The Priests ought not to go into the Church and sit in Tribunalibus, before the Bishop be entred, unless he be sick, and cannot come.* The Bishop sitting in this Seat by the Altar (having his assistent Priests sitting with him,) resembles Christ (with his Apostles by him) instituting the holy Sacrament, and blessing the prayers offered up at the Altar by the Priest; Right under this Seat stood *the Altar or holy Table*, the Propritiatory, Christs Monument, and

and the Tabernacle of his glory. The Shop of the great Sacrifice, *Sym. Theſſal.*

Now that no man take offence at the word *Altar*, Let him know that anciently both theſe names *Altar* or *holy Table* were uſed for the ſame things, though moſt frequently, the Fathers and Councils uſe the word *Altar*. And both are fit names for that holy thing: For the holy *Euchariſt*, being conſidered as a *Sacrifice*, in the repreſentation of the breaking of the Bread, and pouring forth the Cup, doing that to the holy Symbols, which was done to Chriſts Body and Blood, and ſo ſhewing forth and commemorating the Lords death and offering upon it the ſame Sacrifice that was offered upon the Croſs, or rather the commemoration of that Sacrifice, S. *Chryſ.* in *Heb.* 10. 9. may fitly be call'd an *Altar*, which again is as fitly call'd an *holy Table*, the *Euchariſt* being conſidered as a *Sacrament*, which is nothing elſe but a diſtribution and application of the Sacrifice to the ſeveral receivers.

To put all out of doubt, it is queſtionleſs lawful and ſafe to ſpeak the language

guage of the New Testament, and to give this holy thing the name, which is given it there, now there it is called an Altar, *Heb.* 13. 10. *We have an Altar*: S. *Paul* in the verse before had perswaded that they should not be carried away, with strange doctrines of Jewish and carnal observances, which are grown unprofitable to those that walk in them. *For we have an Altar* now, whereof they that serve at the Tabernacle, the Jewish Priests, have no right to eat, unless they will receive the faith of Christ; our Altar is better then theirs, and theirs was but a shadow of ours; the Sacrifices of their Altar, but types of ours; theirs are vanished and ours only continue. And for this reason, do you leave strange doctrines of legal observances, and Jewish Altars, and continue in the grace of the Gospel, whose Altar is to continue; *for we have an Altar.* Again S. *Mat.* 5 23. *When thou bringest thy gift to the Altar.* That precept and direction for Offerings is Evangelical, as is proved at large p. 258, [*in the office for the Communion,*] and if the duty there mentioned be Evan-

Evangelical: Then Altars are to be under the Gospel; for those gifts are to be offered upon the Altar, so that I hope, we may go on and call it *Altar* without offence.

To return then to the appendices of the Chancel: On each side or Wing of the Altar, in the Transverse Line, which makes the figure of the Crosse, stand Two Side-Tables. The one *Mensa propositionis*, τραπεζα προθεσεως a by-standing Table, appointed for the Peoples offerings, which the Bishop or Priest there standing received from the people, offered upon that Table in their name, and blessed; and though the oblations there offered were not yet Consecrated, yet were they there fitted and prepared for Consecration, and were types of the body and blood of Christ, sayes *Sym. Thess.* The other was σκευοφυλακιον *Sacristæ Mensa*, *The Vestry* where the holy books and Vestments were laid up and kept by the Deacons, who also sat there at the time of the Communion-Service, at least, as many of them as were necessary to assist the Bishop or Priest in his ministration.

Thence

Thence was the ſame place call'd alſo *Diaconicum*. Theſe ſeveral places, and this furniture ſome principal and Cathedral Chancels had; which I have named, not that I think this Rubrick does require them all in every Chancel, but becauſe I conceive the knowledge of them may ſerve to help us in the underſtanding of ſome ancient Canons, and Eccleſiaſtical Story. But though all Chancels of old had not all theſe, yet every Chancel had even in Rural Churches an *Altar* for the Conſecrating of the holy Euchariſt, which they always had in high eſtimation. The *Ancients*, ſayes S. *Chryſoſt. would have ſtoned any one, that ſhould have overthrown or pull'd down an Altar*, Hom. 53. ad pop. Antioch. S. *Gregory Nazianz.* commends his Mother for that *ſhe never was known to turn her back upon the Altar.* Orat. 28. in Fun. Patr. And *Optat.* l. 6. accuſes the peeviſh Donatiſts of the higheſt kind of Sacriledge, becauſe *They broke and removed the Altars of God, where the peoples prayers were offered, Almighty God was invocated, the holy Ghoſt was petitioned to*

de-

deſcend; where many received the pledge of eternal life, the defence of faith, the hope of the Reſurrection. What is the Altar, but the ſeat of the Body and Blood of Chriſt? and yet your fury, hath either ſhaven, or broken, or removed theſe: every of theſe is crime enough, while you lay ſacrilegious hands upon a thing ſo holy. If your ſpite were at us, that there were wont to worſhip God, yet wherein had God offended you, who was wont to be there call'd upon? What had Chriſt offended you, whoſe Body and Blood, at certain times and moments dwelt there? In this you have imitated the Jews, they laid hands upon Chriſt on the Croſs, you have wounded him in his Altars. By this doing, you are entred into the liſt of the Sacrilegious. You have made your ſelves of the number of them that Elias complains of, 1 Kings 19. *Lord, they have broken down thine Altars. It ſhould have ſufficed your madneſs that you had worried Chriſts members, that you had broken his people, ſo long united, into ſo many Sects and Factions, at leaſt you ſhould have ſpared his Altars.* So he, and much more to the ſame purpoſe.

Many

Many more testimonies to the same purpose might be brought; but this may shew sufficiently the respect they had to the Altars: First, the Epithets they gave it, calling it the Divine, the Dreadful Altar: Secondly, their bowing and adoring that way, turning their faces that way in their publick prayers, as towards the chiefest and highest place of the Church: Lastly, placing it aloft in all their Churches at the upper end, the East. For so both *Socrates* and *Niceph.* l. 12. c. 34. tell us, the Altar was placed *Ad Orientem*, at the East, in all Christian Churches, except in *Antiochia Syriæ*, in *Antioch.* And so they stood at the East in the Church of *England*, till *Q. Elizabeths* time, when some of them were taken down indeed, upon what grounds I dispute not; but whersoever the Altars were taken down the holy Tables, which is all one, were set up in the place where the Altars stood, by the Queens Injunctions, and so they continued in most Cathedral Churches; and so ought to have continued in all; for that was injoyned by Queen *Elizabeths* Injun-

Injunctions, forbidden by no after Law, that I know, but rather confirm'd by this Rubr. **For the Chancels are to remain as in times past.**

The Divine service may be said privately.

WE have seen the reason of the Churches command, that the holy Service should be offered up in the Church or Chappel, &c. But what if a Church cannot be had to say our Office in? shall the Sacrifice of Rest, the holy Service be omitted? By no means. If a Church may not be had, *The Priest shall say it Privately*, says the same Rubr. 2. And good reason; for Gods worship must not be neglected or omitted for want of a circumstance. It is true, the Church is the most convenient place for it, and adds much to the beauty of holiness. And he that should neglect that decency, and despising the Church should offer up the publick worship in private, should sin against that Law of God that sayes, *Cursed is he, that having a*

better Lamb in his flock, offers up to God a worse: For God Almighty must be serv'd with the best we have, otherwise we despise him. He that can have a Church, and will offer up the holy Service in a worse place, let him fear that curse: but if a Church cannot be had, let him not fear or omit to offer up the holy Service in a convenient place in private, having a desire to the Church, looking towards the Temple in prayer, 2 *Chron.* 6. 28. for it will be accepted, according to that equitable rule of S. *Paul*, 2 *Cor.* 8. 12. *If there be a willing minde, God accepts according to that a man hath, and not according to that he hath not.*

Agreeable to this command of holy Church, we find it directed in *Clem. Constit.* l. 8. c. 34. "If, O Bishop, or "Priest, you cannot go to the Church "because of Infidels or persecutors, ga-"ther a congregation in a private house; "but if you cannot be suffered to meet "together, no not in a private house, "*Psallat sibi unusquisque.* Let every "man say *the Office in private* by him-"self, Let every Lay-man say this Morn.

and

and Even. Office, his Psaltar, leaving out that which is peculiar to the Priest, Absolution, and solemn benediction; and let him know that when he prayes thus alone, he prays with company, because he prayes in the Churches communion, the Common prayer & vote of the Church. But let not the Priest of all others, fail to offer this service of the Congregation. This publick worship, this favor of rest, though by himself in private looking towards the Temple, *Lifting up his hands toward the mercy seat of the holy Temple*, Psal. 84. that is, having in his *soul a desire and longing to enter into the Courts of the Lord*, praying with *David*, that he may *go unto the Altar of God, the God of our joy and gladness*, to offer up his service there, and it will be acceptable.

Of the Ornaments to be used in Divine Service.

THe Minister in time of his ministration shall use such Ornaments as were in use in the 2. of Edw. 6. *Rub.* 2. *viz.* A Surplice in the ordinary Ministration, and a Cope in time of Ministration of the holy Communion, in

Cathedral and Collegiate Churches, Qu. *Eliz. Artic.* set forth the seventh year of her reign. This appointment of decent sacred vestments for the Priest in his holy ministration is according to Gods own direction to *Moses*, Exod. 28. 2. *Thou shalt make holy raiments for Aaron and his Sons, that are to minister unto me, that they may be for Glory and Beauty.* And good reason: For if distinct habits be esteem'd a Beauty to solemn actions of Royalty and Justice, so that Princes and Judges appear not without their Robes, when they appear in publick to do those solemn acts; shall they not be esteemed a Beauty likewise to solemn religious services? Or shall it be thought necessary to preserve respect and awe to Royalty and Justice? and shall it not be compted as necessary to preserve an awful respect to Gods holy service and worship? And if such respect to Gods service be indeed necessary, then cannot sacred distinct vestments, nor sacred separate places be thought unnecessary: For by these and such like decencies, our awe to Religion is preserved: and

expe-

experience teaches, that where they are thrown off, Religion is soon lost.

"*White Garments in holy services, were* "*anciently used*, *S. Chrys.* Hom. 60. ad "pop. Antioch. *and they suit fitly with* "*that lightsome affection of joy wherein* "*God delights*, *when his Saints praise* "*him*, Psal. 149. 2. *and lively resemble* "*the glory of the Saints in heaven, toge-* "*ther with the beauty*, *wherein Angels* "*have appeared to men*, Revel. 15. 6. "S. *Mark* 16. 5. *that they which are to* "*appear for men in the presence of God* "*as Angels*, *if they were left to their* "*choice and would choose, could not eas-* "*ly devise a garment of more decency for* "*such a service*, sayes excellent Master "*Hooker*.

Of the Word Priest.

THe Greek and Latine words which we translate *Priest*, are derived from words which signifie holy: and so the word *Priest* according to the Etymologie, signifies him whose meer charge & function is about holy things:

and therefore seems to be a most proper word to him, who is set apart to the holy publick service and worship of God: especially when he is, in the actual ministration of holy things. Wherefore in the Rubricks, which direct him in his ministration of these holy publick services, the word *Priest* is most commonly used, both by this Church and all the Primitive Churches Greek and Latine as far as I can find, and I believe it can scarce be found, that in any of the old Greek or Latine Liturgies the word Presbyter was used in the Rubricks that direct the order of service, but in the Greek, ἱερεὺς, and in the Latine *Sacerdos*, which we in English translate *Priest*, which I suppose to be done upon this ground, that this word *Priest* is the most proper for him that ministers, in the time of his ministration.

If it be objected, that according to the usual acception of the word, it signifies him that offers up a Sacrifice, and therefore cannot be allowed to a Minister of the Gospel, who hath no Sacrifice to offer.

It

It is anſwered: that the Miniſters of the Goſpel, have Sacrifices to offer, S. *Peter* 1 ep. 2. 5. *Ye are built up a ſpiritual houſe, a holy Prieſthood to offer up ſpiritual Sacrifices* of prayer, praiſes, thankſgivings, *&c.* In reſpect of theſe the Miniſters of the Goſpel may be ſafely in a metaphorical ſenſe called *Prieſts*; and in a more eminent manner then other Chriſtians are; becauſe they are taken from among men to offer up theſe Sacrifices for others. But beſides theſe ſpiritual Sacrifices mentioned, the Miniſters of the Goſpell have another Sacrifice to offer, *viz.* the unbloody Sacrifice, as it was anciently call'd, the commemorative Sacrifice of the death of Chriſt, which does as really and truly ſhew forth *the death of Chriſt*, as thoſe Sacrifices under the Law did foreſhew it, and in reſpect of this Sacrifice of the Euchariſt, the Ancients have uſually call'd thoſe that offer it up, *Prieſts.* And if *Melchiſedeck* was called a Prieſt, (as he is often by S. *Paul* to the Hebrews) who yet had no other Offering or Sacrifice that we read of, but that of Bread and Wine,

Geneſis 14. *He brought forth Bread and Wine*; and, *or*, for (the Hebrew word bears both) he was a *Prieſt*, that is, this act of his was an act of Prieſthood, for ſo muſt it be referred, he brought forth Bread and Wine: for he was a *Prieſt*. And not thus, and he was a *Prieſt*, and bleſſed *Abraham* (for both in the Hebrew and Greek there is a Full point after theſe words, *and, or, for he was a Prieſt.*) If, I ſay, *Melchiſedeck* be frequently and truly call'd a *Prieſt*, who had no other Offering, that we read of, but *Bread and Wine*, why may not they whoſe Office is to bleſſe the people as *Melchiſedeck* did, and beſides that to offer that holy Bread and Wine, the Body and Blood of Chriſt, of which, his Bread and wine, at the moſt, was but a type, be as truly and without offence called *Prieſts* alſo?

If it be again objected, that the word *Prieſt* is a Jewiſh name, and therefore not to be uſed by Chriſtians.

1. It is anſwered, firſt, that not every thing that was Jewiſh is become unlawful for Chriſtians to uſe. I find indeed that thoſe things amongſt the Jews

Jews that were ſhadows of things to come, are aboliſhed now that Chriſt is come, *Col.* 2. 16, 17. and therefore to uſe them, as ſtill neceſſary and obliging to performance, is unlawful under the Goſpel, for it is vertually to deny Chriſt to be come, *Gal.* 5. 3. *An entangling our ſelves again in the yoke of bondage, from which Chriſt hath ſet us free, Col.* 2. And therefore S. *Paul* tels the *Coloſſians* there, that he was *afraid of them* for their ſuperſtitious obſervation of Sabbaths which were ſhadows of things to come: and in that Chapter to the *Galat.* he does denounce damnation to them that *entangle themſelves again in that yoke of bondage*, V. 2. But that other things, rites or uſages of the Jews, which were no ſuch ſhadows, ſhould be unlawful to Chriſtians if they were uſed without ſuch an opinion of neceſſity, as we formerly ſpake of; I cannot perſwade my ſelf can ever be proved by either direct Scripture, or neceſſary inference from it. It will not therefore follow, that the name of *Prieſt*, (which is no ſhadow of things to come) though it were Jewiſh, would

become unlawful to Christians.

2. The names of those rites and ceremonies, which were most Jewish, and are grown damnable to Christians, may still be lawfully used by Christians in a spiritual and refined sense. S. *Paul* who tels that the Circumcision of the Jews is become so unlawful, that if it be used by Christians (with an opinion of the necessity aforesaid) it forfeits all their hopes of salvation by Christ, *Col.* 2. 2. uses the word Circumcision frequently, particularly in that very Chapter, Ver. 11. *In whom ye* Christians, *are circumcised.* See p. 172.

3. The word Priest is not a Jewish name, that is, not peculiar to the Jewish Ministery. For *Melchisedeck* who was not of *Aarons* Order or Priesthood, is called a *Priest* by S. *Paul* to the Hebrews often: and our Saviour is a *Priest* after the Order of *Melchisedeck*: and the *Ministers of the Gospel* are call'd *Priests* by the Prophets *Esay* 66. 21. *Jer.* 33. 17. where they prophesie of the times of the Gospel, as will appear by the Context, and ancient Exposition. Lastly, S. *Paul*, where he defines a Minister

niſter of the Goſpel, as well as of the Law, as hath been proved (p. 78. of the *Ration.*) calls him Prieſt, *Heb.* 5. & 8. Chapt. To ſumme up all then; That name which was not Jewiſh but common to others; that name which was frequently and conſtantly uſed by Primitive Chriſtians; that name, by which the Prophets foretell that the Miniſters of the Goſpel ſhall be called: Laſtly, that name by which S. *Paul* calls them, may not only lawfully, but ſafely, without any juſt ground of offence to ſober men, be uſed ſtill by Chriſtians, as a fit name for the Miniſters of the Goſpel: and ſo they may be ſtill called, as they are by the Church of *England* in her Rubrick, *Prieſts.*

Pag. 273. lin. 6. Add this

This Sacrament ſhould be received faſting. 3. Counc. of *Carthag.* can. 29. And ſo was the practice of the univerſal Church, ſayes S. *Aug. Epiſt.* 118. which is authority enough, (in things of this nature, namely, circumſtances of time, *&c.*) to ſatisfie any that do not

not love contention, 1 *Cor.* 11. 16. Yet it will not be amiſs in a word to ſhew the reaſonableneſs of this Catholick uſage. And the firſt reaſon may be this, becauſe your minds are cleareſt, our devotion quickeſt, and ſo we fitteſt to perform this moſt high ſervice, when we are in our Virgin ſpittle, as *Tertullian* expreſſes it. A Second is this; it is for the honour of ſo high a Sacrament, that the precious body of Chriſt ſhould firſt enter into the Chriſtians mouth before any other meat. S. *Aug. Ep.* 118. "It is true, that our "Saviour gave it to his Diſciples after "Supper; but dare any man quarrel "the univerſal Church of Chriſt, for "receiving it faſting? This alſo plea- "ſed the holy Ghoſt, that, for the ho- "nour of ſo great a Sacrament, the bo- "dy of Chriſt ſhould firſt enter into "the Chriſtians mouth, before all o- "ther meats. Neither, becauſe our "Saviour gave it to his Diſciples after "Supper, will it neceſſarily follow that "we ſhould receive it ſo, mingling the "Sacrament with our other meats: a "thing which the Apoſtle ſeems to "repre-

"reprehend, 1*Cor.* 11. there was a ſpe-
"cial reaſon for our Saviours doing ſo,
"his Supper was to ſucceed immedi-
"ately to the Paſſeover; and there-
"fore as ſoon as that was over, he in-
"ſtituted his, and that he might the
"more deeply imprint the excellency
"of this myſtery into the minds and
"hearts of his Diſciples, he would
"give it them the laſt thing he did,
"before he went from them to his Paſ-
"ſion, knowing that dying mens
"words move much: but he no where
"appointed what hour and time it
"ſhould afterward be received; but left
"that to be ordered by them that were
"after his departure, to ſettle the
"Churches, namely the Apoſtles, and ac-
"cordingly we find S. *Paul* 1 *Cor.* 11.
"rectifying ſome abuſes, and preſcri-
"bing ſome rules for the better order-
"ing of ſome Rites and Ceremonies a-
"bout the Sacrament, and promiſing
"when he ſhould come, to ſettle an or-
"der for the reſt, verſe 34. from whom
"S. *Aug.* ſeems to think that the Ca-
"tholick Church received this cuſtome
"of receiving the Sacrament faſting, Ep.
118.

For

Of the Tranſlation of the PSALMS in the Book of Common Prayer.

THe *PSALMES* in our Engliſh Liturgy are according to the Tranſlation ſet forth in the latter part of King *Henry* the Eighths Reign, after that *Petrus Galatinus* had brought in the Pronouncing and writing the name *Jehovah*, never before uſed or heard of in any Language: which is uſed in this our Tranſlation. *Pſal.* 33. 12. & *Pſal.* 83. 18.

The *Biſhops Bible* (ſet forth in the beginning of Queen *Elizabeths* reign, and uſed in Churches till the New Tranſlation under *King James*,) though a much different Tranſlation from the former in other parts, yet retains the ſame Pſalms without any alteration. And therefore whereas it hath Notes upon all the reſt of the Books both of the Old and New Teſtament, it hath none at all upon the Pſalms, not ſo much as references to parallel places.

The *Reaſon* hereof I ſuppoſe was to avoid offending the people, who were uſed

uſed to that Tranſlation, and to whom the Pſalms were more familiar then any other part of the Bible. As S. *Hierom* in his Edition of the Latine Bible retained the Pſalms of the Old Latine Tranſlation out of the Septuagint, though himſelf alſo had tranſlated them *juxta Hebraicam Veritatem*, as they are extant at the end of the Eighth Tome of his works.

This Our Tranſlation was doubtleſs out of the Hebrew. And though it tyes not it ſelf ſo ſtrictly to the Letter and words of the Hebrew as the Later Tranſlations would ſeem to do, but takes the Liberty to vary a little for the ſmoothing of the Language: yet it holds to the ſenſe and ſcope more then ſome ſuppoſe it doth, and many times much more then thoſe who would ſeem to ſtick ſo cloſe to the Letter.

Some have had a conceit that this Tranſlation was out of the *Septuagint*, or (which is all one in effect) out of the *Vulgar Latine*. But the Contrary is evident and will appear to any man that ſhall compare them but in any one Pſalm.

In

In one Caſe indeed this Tranſlation may ſeem to follow the LXX and Vulgar Latine againſt the Hebrew, namely, in addition of ſome words or Clauſes, ſometimes whole Verſes, not found in the Hebrew. But this Caſe excepted, where it once agrees with the LXX and Vulgar Latine againſt the Hebrew, it forty times agrees with the Hebrew againſt them.

And for theſe Additions. 1. They were made to Satisfie them who had miſſed thoſe words, or Sentences in the former Engliſh Tranſlations, finding them in the Greek or Latine. See the Preface to the Engliſh Bible in folio 1540.

2. In that Edition 1540. they were put in a different Character from the reſt, and in ſome Latter Editions between two hooks [ ] of which there are even ſtill ſome remainders, though now for the moſt part neglected.

3. Neither doth this our Tranſlation alwaies follow the LXX. And Vulgar Lat. *Even in Additions.* As for Example.

Not

Not Pſalm 1. 5. in the repetition of the words [οὐχ οὕτως,]
Not Pſalm. 68. 5. [παροξύνατε τὸν πορευόμενον ἐπὶ δυσμάς,]
Not Pſalm 125. 3. [Κύριος,]
Not Pſal. 138. 4. [πάλιν,]
Not Pſalm 145. in the verſe put in between the 13, and 14. [πιστὸς Κύριος ἐν πᾶσι τοῖς λόγοις αὐτοῦ, καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ,] though it may ſeem to be wanting in our preſent Hebrew Copies, all the reſt of the verſes of this Pſalm going in the order of the Alphabet, and this verſe which ſhould begin with (נ) only wanting in our preſent Copies, but found or ſuppoſed by the LXX to begin with [נאמן]

4. The Additions are not very many wherein it doth follow them. The chiefeſt which I have obſerved are theſe:

Pſal. Ver.
1. 5. [from the face of the Earth,]
2. 11. [unto him,]
12. [right,]
3. 2. [His,]
4. 8. [and Oyle,]

7.12.

Pſal. Ver.
7. 12. [ſtrong and patient,]
11. 5. [the poor,]
13. 6. [yea I will praiſe the Name of the Lord moſt Higheſt,]
14. 4. [no not one,]
14. 5,6,7. [Their throat is an open Sepulchre, &c. before their eyes,]
9. [Even where no fear was,]
19. 12. [my,]
14. [all way,]
22. 1. [look upon me,]
31. [my,] and ver. 32. [the Heavens,]
23. 6. [thy.]
24. 4. [his neighbor,]
28. 3. [neither deſtroy me.]
29. 1. [bring young Rams unto the Lord,] the Hebrew words בני אלים twice tranſlated,
30. 7. [from me,]
33. 3. [unto him,] and ver. 10. [and caſteth out the counſels of Princes,]
36. 12. [All,]
37. 29 [* the unrighteous ſhall be puniſhed,] *Edit.* 1540. v. 37. [his place,]
38. 16.

Pſal. Ver.

38.16. [Even mine Enemies,] v. 22. [God,]
41. 1. [And needy,] ver. 11. [And Amen,]
42.12. [That trouble me,]
45.10. [wrought about with divers colours,]
12. [God] in the Latine only not in the Greek.
47. 6. [Our,]
48. 3. [of the Earth,]
50.21. [wickedly,]
51. 1. [Great,]
55.13. [peradventure] ver. 25. [O Lord,]
65. 1. [In Jeruſalem,]
67. 1. [And be merciful unto us,]
71. 7. [that I may ſing of thy glory,]
73.12. [I ſaid,] ver.27. [In the Gates of the daughter of Sion,]
77.23. [Our,]
85. 8. [Concerning me,]
92.12. [of the houſe,]
95. 7. [the Lord,]
108. 1. [my heart is ready] repeated.
111.11. [Praiſe the Lord for the return-

Pſal. Verſ.

turning again of *Aggeus* & *Zachary* the Prophets,] *Edit.* 1540.

115. 9. [thou houſe of]

118. 2. [That He is Gracious and]

119. 97. [Lord,]

132. 4. [Neither the Temples of my head to take any reſt,]

134. 1. [Now,] ver. 2. [Even in the Courts of the houſe of our God,]

136. 27. [O give thanks unto the Lord of Lords: for his mercy endureth for ever,] being in the Latine only, not in the Greek.

137. 1. [Thee O]

145. 15. [The Lord,]

147. 8. [And herb for the uſe of men,]

148. 5. [He ſpake the word and they were made.]

For Pſal. 58. 8. *Or ever your Pots*, &c. I conceive our Tranſlation to agree very well both with the ſenſe and letter of the Hebrew. Neither doth it go alone: but ſo tranſlated both *Pagnin* a little before, and *Caſtellio* ſince; who both keep as cloſe to the ſenſe of the Hebrew,

Hebrew, and *Pagnin* to the letter alſo, as any that I have obſerved.

Pagnin (whom *Vatablus* follows) *Antequam ſentiant lebetes veſtri* ignem *rhamni: ſicut caro cruda, ſic ira ut turbo perdat eum.*

Caſtellio. *Ac veluti ſi cujus ollæ ſpinas* [Annot. ignem qui fieri ſolet ex ſpinis] *nondum ſenſerint: ſic illi tanquam crudi per iram vexentur.* [Annot. Pereant ætate immatura, ut ſi carnes ex olla extrahantur ſemicrudæ.]

See alſo *Calvin in Loc.*

For *Pſal.* 105. 28. *They were not obedient, &c.*

Herein our Tranſlators follow the LXX. who (ſuppoſing this to be ſpoken of the *Egyptians*, tranſlate the Hebrew words ולא מרו את דבריו (leaving out the negative particle) καὶ παρεπίκραναν τοὺς λόγους αὐτοῦ, *Et exacerbaverunt ſermones ejus* (or according to another reading ὅτι παρεπίκραναν, *quia exacerbaverunt*) which is all one with our Engliſh [*They were not obedient*] that is, they rebelled, or were diſobedient, מרה and מרר exchanging ſignifications.

And

And this reading is also followed by the Syriack, the Arabick and the Ethiopick translations.

Only (which is strange) the *Vulgar Latin*, which usually in the Psalms is a meer translation of the LXX, yet here differs from them, and puts in the Negative Particle according to the Hebrew. And in three other things in the same Hemistick it differs not only from the LXX, but also from the Hebrew, and from S. *Hierome*, and from all other Translations that I have seen. *Viz.* Altering the Verb from the plural number to the singular. 2. Supposing *Deus* to be the Nominative case to it. And so 3. making the Pronoun affixed to be reciprocal. *Et non exacerbavit sermones suos.*

See Mr. *HOOKERS Eccles. Polity*, lib. 5. Sect. 19. pag. 214. where he defends this our Translation thus far at least, that it doth not contradict the *present Hebrew*, as (it seems) was objected.

The *Epistles* and *Gospels* in our Liturgie seem to follow *Coverdales* Translation, Printed 1540.

" *Here ends the book of Common-prayer, truly so called, being composed by the publick spirit, and prescribed by the publick Authority of the Church, for the publick service and worship of God, to be offered up to him, in the name and spirit of the Church, by those who are ordained for men in things pertaining to God, to which every person of the Church, may according to* S. Paul, *say* Amen *with understanding, because he knows beforehand to what he is to say,* Amen. πάντες ἐπὶ τὸ αὐτὸ ἐν τῇ προσευχῇ προσέρχεσθε, μία δέησις ἔστω κοινὴ, εἷς νοῦς. *Come all together to the same prayer, let there be one Common-prayer, one and the same mind and Spirit.* Ignat. *ad* Magnesianos.

SOLI DEO GLORIA.

I will pray with the Spirit, and I will pray with the understanding also.

Obsecrationum sacerdotalium Sacramenta respiciamus, quæ ab Apostolis tradita in toto Orbe, atque in omni Catholica Eccle-

Ecclesia uniformiter celebrantur, ut legem Credendi, lex statuat supplicandi. GENNAD. *Eccles. Dogm.* 30.

FINIS.

The Table.

A.

THe *Absolution* by the Priest alone *standing*, Why? pag. 17, 24, 25. *Remission of sins* by the Priest; what it is not, p. 19. 20. What it is. p. 20. Three parts of *Repentance*, p. 21. The several forms of *Absolution* in the Service, p. 22.
All in sense and vertue the same, p. 23.
Advent Sundales, p. 115.
Ashwednesday, p. 145. *Caput Jejunii*, p. 146. *Dies Cinerum*, ibid. The solemnity then used upon sinners, ibid.
S. *Andrew*, p. 229.
All-Saints, why kept, p. 238.
Ascension-day hath proper *Lessons* and *Psalms*, p. 187. the Antiquity thereof, p. 196.

B.

Of *Baptism* p. 283. S. *John* 325. expounded. The Benediction or Consecration of the Water in

Baptism, used only for reverence and decency, not for necessity, p. 286. Not thought necessary by the Church, ibid, Infants to be *Baptized*, p. 287,&c. *Interrogatories* at *Baptism* ancient and reasonable, p. 289. & p. 293. The ancient *Abrenunciations* in Baptism, p. 290,&c. *Abrenunciation* not absolutely necessary to *Baptism*, 296. The ancient Exorcisms what, p. 296. Observ'd *Uniformiter in Universo Mundo*, p. 297. *Names* given at *Baptism*, why, p. 297. Susceptores, *Godfathers*, p. 295. their promises bind the child, ibid. Dipping or sprinkling sufficient in *Baptism*, p. 298. Thrice dipping of old to signifie the Mystery of the Trinity, 298. Why afterwards but once, *ibid.* vide *Font*. The signe of the *Crosse* used *in Baptism*, and in the *Forehead*, and why, p. 300. The necessity and efficacy of *Baptism*, p. 284. Guardians contract for Pupils, p. 295. He that is *Baptized* may Baptize in case of necessity, p. 302.

Baptism ministred at *Easter*, vide *Easter*.

Baptism is *Janua Sacramentorum*, p. 333.

Of *Private Baptism*, 301. in case of necessity in any decent place, ibid. Justified against Objections, p. 302,&c.

Of the *Blessing*, by whom to be prouounced, p. 90. How to be received, p. 91. God blesseth by the mouth of his Minister, p. 92. The Priest giving the *Blessing* comes down from the Altar, and why, p. 283.

Bidding of prayers, p. 254. Ancient, p. 257. No prayer before Sermon but the Lords Prayer, p. 253. Nothing said before Sermon of old, but *Gemina salutatio*, p. 254. Restraint of private prayers in publick, necessary, p. 255, & 256.

Bidding of *Prayers* practised by Bishop *Latymer*, *Jewel*, &c. 258.
Of *Burial* and the Rites thereof, p. 351, &c. An ancient custome after Burial to go to the Holy Communion, 355. Funeral Doles an ancient custome, *ibid.*

C.

Of *Churches*, *Chappels* dedicated to Gods service, p. 365.
Of *Churches*, *Chancels* and the *Fashion of Churches*, p. 372.
Church divided into the *Nave* and *Chancel*, p. 373.
Nave what it is, ibid. *Chancel* why so called, p. 376.
Νάρθηξ what. ὡραῖαι what. Ἄμβων what, p. 376.
Chorus Cantorum what, p. 377.
Soleas, ἅγιον βῆμα. The *Sanctuary*, what ibid.
Absis, σύνθρονος, *Altar*, 378, &c. τράπεζα προθέσεως, what, 381. σκευοσυλάκιον, what, ibid. *Diaconicum* what, 382. The respect given to *Altars*, p. 384.
Consecration of *Churches* and *Chappels*. See *Dedication*.
Mother *Church* why so called, p. 299.
A Description of the *Church*, p. 89.
What meant by *Curates*, p. 89.
The *Collects* why so called, p. 80. called of old *Missæ*. Blessings, *Sacramenta*, and why, 81. by whom *Composed*, 82. The Object of them, 82. their Form and proportion, 83. The Matter of them, p. 85.
Of the *Collect* for *Peace*, 87. for *Grace*, 87. for *Kings*, 88. for the *Church*, 88.

Of the *Collects* from *Septuagesima* to *Easter*, 160. From *Trinity* to *Advent*, p. 225.

Common Prayers set and prescribed, and why, p. 1. But *One* and *the same* in the whole National Church, p. 2. The publick prayers of the Church called the *Apostles Prayers*: why, p. 5. *Essentials* only of publick worship appointed under the Gospel, p. 4. Publick *Service* more acceptable then private, p. 9. and why, p. 10. Accepted of God not only for the present, but absent also on just cause, p. 11. *Strange worship*, what, 8, 9. *Divine Service* may be said *privately*. See *Service*.

The *Communion Service*, p. 238. *Second Service*, ibid. to be read at the holy Table, 239. The Church by reading the Second Service there, keeps her ground, p. 239. why so called, *ibid.* Much of the order of the *Communion Service* set forth out of *Dionysius* Eccles. Hierar. p. 249. The thrice holy triumphant Song, p. 269. The *Consecration* of the holy Sacrament of the Lords Supper in what words it consists, p. 270. The Bread and Wine common before the *Consecration*, 271. The Priest to receive the Sacrament, first. p. 272. The Sacrament to be delivered the people in their hands, 272. *Kneeling*, ibid. *Amen* to be said by the Communicant, and the Reason of it, p. 273. The Sacrament of old delivered to the people at the Rails of the holy Table, p. 273. *Thrice a year* every Parishioner to Communicate, at *Easter* by name, p. 274. In the Primitive Church they communicated every day, *ibid.* How this failed, p. 275. Care of the Church to reduce the Primitive Order, p. 276. Why at *Easter*, ibid. Bread and Wine re-

remaining after the Consecration how to be disposed of, 279. the *Angelical Hymn*, when sung, and why, p. 280, 281. It was made of old by Ecclesiastical Doctors, the penalty of refusing it, p. 282. Εὐχὴ τῶν πιστῶν, why so called. 283. Washing of hands before the Consecration, why, p. 251. This Sacrament to be received *fasting*.

Commandments repeated at the Communion-Service, 241.

Of the *Communion of the sick*, p. 332. That the *Communion* is not to be denied to persons *dangerously sick* appears by the 13 *Can.* Con. *Nice*, ibid.

The several degrees of penance for wasting sins in the *Greek Church*, p. 339, 340, &c. Φοιτῶντες. Ἀκροώμενοι, Γονυπετοῦντες, who, p. 340. Ὑποπίπτοντες, Μετέχοντες, who, p. 331. Νόθοι. *Ferula*, what 340. Κατηχούμενοι, what, 543, 344.

How much of the *Communion-Service* shall be used at the delivery of the *Communion to the sick*, in case there had been that day a *Communion*, p. 350.

Confession by Priest and people with an *humble voice*, p. 15, 16. Service begins with it, and why, p. 16.

Churching of women, and the Rites thereof, p. 356. Of the 121 *Psalm*, and a doubt about one expression therein cleared, 357. Women to be *Church'd* must *offer* 362. To be *vail'd*, and why. 356, &c.

Chrisomes, what, p. 179.

Of *Commination*, p. 363. Of *Amen* in the *Commination*, and what it meaneth, 364.

Confirmation when to be administred, and why then, 303, 304. A Godfather to witness the *Confirmation*, p. 307. *Confirmation* the act of the Bishop, p. 307. Imposition of hands the most Ancient and Apostolical Rite of *Confirmation*, p. 309. The Benefit of *Confirmation*, p. 310, &c. To continue in the Church while Militant, p. 314. A Fundamental, *ibid.*

The *Apostles Creed*, upon what occasion made, p. 59. to be said daily twice, Morn. and Even. 61. by Priest and People; Why, 64. Standing, why, 64.

Athanasius Creed, p. 65. When used, and why, 66.

The *Nicene Creed*, why so called, p. 247. called also the *Constantinopolitan*, and why, *ibid.* When begun to be used at the *Communion-Service*, 248. why read after the Epistle and Gospel, 248.

Christmas-day, p. 118. The Proper Psalms for it, 119, 120. The frame of the Church Service that day admirable, 122. The Antiquity of the day; and upon the 25 of *December*, 123.

Candlemas, p. 230. Procession peculiar to it, 231. The Antiquity thereof, 232.

D.

Of the *Dedication* of Churches and Chappels to Gods service, p. 365. Reasons why, 368, &c. The advantage of having our Services performed in such places, 371. That Service may be said privately; and why, 385, &c.

The *Diptychs*, p. 250.

Doxology, or *Glory be to the Father*, &c. 31. 39.

Dominica Vacat, or *Vacans*, which, and why so called, p. 219.
Dominica refectionis, 153.
Dominica in Albis, or *post Albas*, rather, why so called, 179.

E.

Ejaculations commended by S. *Augustine*, p. 75.
Of *Ember-weeks*, p. 149. which they are, *ibid.* Why Wednesday, Friday, and Saturday, observed in them, 149.
On *Easter-day* special Hymns instead of the usual Invitatory, 163. Proper Psalms for it, 165. and Proper Lessons, 168, &c. The Antiquity thereof, 170. Contention in the Church, when to be kept, 171. The determination of the *Nicene* Council about it, *ibid.* How to find out *Easter*, 173.
Munday and Tuesday in *Easter-week*, why kept, 174. *Easter* solemnised of old Fifty dues together, *ibid.* *Baptism* ministred anciently at no times but the *Eves* of *Easter* and *Whitsontide*, 177. The new Baptized come to Church in White Vestures with Lights before them, *ibid.* Baptism ministred all times of the year, 178.
Κυριακὴ λαμπρὸ *Easter*, 202.
Epiphany used of old for *Christmas-day*, p. 134. Mistakes upon the Identity of the word, *ibid.* In Latin *Epiphany*, why, 135. Of the Antiquity thereof, *ibid.* Of the Sundaies after the *Epiphany*, 136, &c.
Epistles, p. 108. of the Antiquity and fitness of the *Epistles* and *Gospels*, 109, 110. *Epistles* from

Trinity to *Advent*, and the reason of their choice, 213, &c.

F.

Fast. See *Lent. Good-Friday*, &c.
If a *Fast* for an Holyday, fall upon an Holyday, then the Fast is to be kept the day before that, p. 133, 134.
To Feast on *Friday* is not to hold Communion with the Catholick Church, but with the *Turks*, p. 104. The Week of *Fasts*, which, and why so called, 155.
Festivals.
St. *Andrew*, p. 229.
Conversion of S. Paul, p. 229. why kept rather then the day of his death, p. 230.
S. *Philip*, p. 233. S. *James*, 235.
The *Apostles* in the Primitive times had not several dayes of Solemnity, saith *Durandus*, not probably though, p. 233. One day for all, *ibid.* In the *Latin* Church the *Calends* or first of *May*. In the *Greek* the Feast of S. *Peter* and S. *Paul*, 233. No Fast on S. *Philip* and S. *James*, Why, p. 235.
S. *John Baptist* his Birth celebrated, and why, p. 236. His beheading, *ibid.*
S. *Michael*, and *All Angels*, Why a Feast then, p. 237. Tutelar Angel of the Church of the *Jews*, and so of the Christians, *ibid.*
All Saints why kept, p. 238.
S. *Stephen*, S. *John* H. *Innocents*, } p. 124. p. 128.
The Observation of *Saints Days*, ancient, p. 126.

The

The Dayes of *Saints deaths kept*, rather then of their Births or Baptism; Why, p. 127. Why some *Holy dayes* have *Fasts*, and some none, p. 130. 133.

Purification of S. *Mary*, 230.

Feast of *Circumcision* or *New-years day*, p. 129. Of a later institution, p. 129. Great solemnities have some dayes after them *in prorogationem Festi*, 128.

Font. Baptism to be at the *Font*, p. 229. Why so called, *ibid.* placed in the Church-Porch. Significantly, p. 299. After, in Churches, but not all; but only in the City Church, hence called the Mother Church, p. 299. in high Veneration, p. 299.

G.

Glory be to the Father, &c. is both Hymn and Creed, p. 31. A fit Close for any religious Services, p. 31. *Glory be to the Father*, &c. said at the end of Psalms; never quarrelled by any till *Arius*, p. 39. *Glory be to the Father*, &c. in the Litany, p. 98.

Glory be to thee O Lord. Reason of saying it when the *Gospel* is named, 245. *Thanks be to God for this Gospel.* Used to be said after the *Gospel*; and the Reason of it, p. 247.

Godfathers, p. 295.

Good-Friday a most strict Fast. Why so called, p. 159.

The *Gospel* out of S. *John*, why upon that day, *ibid.* The Antiquity thereof, p. 160.

Gospel. Rites used at the reading of the Gospel, p. 245, &c. Standing at the *Gospel*, p. 246. To

kiſs the Book the Faſhion in ſome places, 247. Of *Goſpels*, and the reaſon of their choiſe, 110. Reaſon of ſaying, *Glory be to thee, O Lord*, at the *Goſpel*, 245. &c. Of the *Goſpels* from *Trinity* to *Advent*, p. 211.

H.

Holy-daies, p. 104. They are either Faſting-dayes or Feſtivals, p. 104, 105. Are of excellent uſe, p. 105. Of the Particular Feſtivals, 106, 107, 108.

Holy week, which, and why ſo called, 155. Called alſo Great Week, *ibid.*

Holy Table; ſo called conſidering the Euchariſt as a Sacrament, p. 379. The Altar ſo called conſidering the Euchariſt a Sacrifice, p. 379. And ſo it is called *Heb.* 13. 10. and S. *Matth.* 5. 23. *ibid* Altars alwayes had in high eſtimation. 382. The *Holy Tables* ſet where the Altars ſtood, p. 382.

Of *Hymns* the Antiquity of them, p. 51. Moſt properly to be *Sung*. p. 53. And why, *ibid.* The profit of it, 53. Standing the proper poſture of *Hymns*, p. 54. Why, *ibid.* *Te Deum* framed miraculouſly by S. *Ambroſe* and *Aug.* p. 55. Why *Hymns* after Leſſons, p. 56. And why thoſe appointed, 56. *Magnificat*, *Nunc Dimittis* quarrell'd at. Anſwered, p. 56.

L.

Lent. The Antiquity thereof, p. 142. In imitation of *Moſes*, *Elias*, and our *Saviour*, p. 143. Why not kept immediately after Chriſts Baptiſm,

tism, 144. Why call'd *Lent*, 145. In *Lent* the glory of the Altars hid; why, 58. *Benedicite* then used, 58. *Te Deum, Benedictus, Magnificat, Nunc Dimittis* may be said more often. Excepting in *Lent* and *Advent*: Why, 58.

The *Litany*, p. 93. Used in *Processions*, why, 94. Used at the Communion, Ordinations, &c. 94. Probable to be derived from the *Apostles Times*, 94. *Donum Precum* 95. Of the *Litany* of our Church, 96. The Sum of it, 96, 97. The nature of it. Short Ejaculations. 97. The former part of the *Litany* may be said by a Deacon; as in Cathedral and Collegiate Churches. The Later peculiarly by the Priest; and why, 99, 100. *Secretæ*, what they are. The reason of them. 101. The *Litany* when to be said; and why then, 103, 104. The *Litany* a distinct Service, 240.

Lords Prayer, p. 27. The frequent use thereof: why, 27. The *Doxology* omitted in the Lords Prayer: why, 28. *But deliver us from evil, Amen.* Said by the people, when and why, 29. *Give us this day our daily Bread*, Understood by the Fathers of the Eucharist, 274. No prayer before Sermon, but the *Lords Prayer*, 253.

The *Lessons*. Of the choice of them out of the Old and New Test. 41. 48. *Mingling Services* of divers sorts, a wise Constitution of the Church: why, 42. At the Reading of the *Lessons* the Minister is to *turn to the people*, 43, 44. The Prophet *Esay* read last before *Christmas*, and why, 48, 49. A several course in reading *Lessons*: Ordinary, 48. for *Sundaies*, 49. for *Saints dayes*, 49.

The *Salutations. The Lord be with you.* Of the use of them, p. 67. *And with thy Spirit*, 68. Excellent Incentives to Charity, 68.

Let us pray; Often used, and why, 69, 70.

Lord have mercy, &c. A short Litany. Frequently used in Ancient Liturgies, p. 71. Seasonable at all parts of the Service, 72. Set before the *Lords Prayer*; why, 73.

M.

Of *Marriage.* Three ends of it, p. 316. The Contract of marriage called by S. *Aug. Votorum Solennitas*, 317. The Bride given by Father or Friend; why, 317, &c. The *Ring* a pledge of fidelity, 319. Why upon the fourth Finger of the left Hand, *ibid. With my body I thee worship*: the meaning of it, 319, &c. The 128. Psalm the *Epithalamium* used by the Jews at Nuptials, 322. Devout Prayer and the H. Communion very useful and highly Christian at Marriages, 323, &c. The Jews religious Solemnities at Marriages, 323. The *Primitive Christians* used the like solemnities at *Marriages* which we do, 323. which the Church received from the *Apostles*, ibid.

Maunday Thursday, Dies Mandati, why so called, p. 157. Practice of the Church upon that day, and form of reconciling Penitents, 158. *Missa Catechumenorum*, p. 240.

Morning-Prayer, Litany, and *Communion-Service*, Three distinct Services, 242, &c. The several places and times of the performance of them, *ibid.* Nine in the *Morning* the usual hour for the Communion-Service; and why, 244. *Morning*

and

and Even. Prayer to be said daily, p. 3. & 5. Publick Prayers of the Church call'd the *Apostles Prayers.* Why, p. 5.

O.

Ornaments to be used in time of *Divine Service*: and why, 387.
Offerings, Oblations, an high part of Gods Service, p. 258. A duty of the Gospel: proved, p. 259, 260, &c. When most necessary, 262.
Offerings at the Churching of Women, p. 362.
The *Octave* of *Christmas*, p. 129.
The *Octave* or *Vtas* of High Feasts observed by our Forefathers, p. 178. Upon which, some part of the service of the Feast, repeated: Why Eight daies allowed to High Feasts, 267. How the Prefaces for those Eight daies can be properly used on each of them, 268. See Prefaces.

P.

Priests are the Lords Remembrancers p. 11, 12.
Priests bound to say daily Morning and Evening prayer, p. 3.
The Reason of the *Priests* sometimes Kneeling, and sometimes Standing, p. 77. The *Priest* giving the Blessing came down from the Altar, and why, 283.
Priest, what the word signifies. It may be applyed to the Ministers of the Gospel. Reasons why, 390, &c.
Priests not a Jewish name; why, 394.
Ministers of the Gospel call'd *Priests* by the P. *Esay, ibid.*

Prefaces proper for ſome great dayes, p. 264. An argument that the Church intends the *Prorogation* and continuance of thoſe Feaſts, p. 265. How this *Prorogation* to be underſtood, p. 265, 266.

Praying with the Spirit. A man may ſafely uſe *Davids* Forms, as being compoſed *by the Spirit*, p. 36. and 37. *Donum Precum* peculiar to the Apoſtles times, 95.

The *Pſalms* read over every Moneth, and why, p. 33, 34, &c. Fit for every Temper and Time, p. 36. Sung or ſaid by Courſe, by *Prieſt* and *People*; and why, p. 38, 39. Standing, why, p. 39.

Of the Tranſlation of the *Pſalmes* in our Engliſh Liturgy p. 398.

Objections againſt ſome paſſages in the Tranſlation of the *Pſalms*, 404, 405.

R.

The *Rogation daies* ſervice and Proceſſion formerly appointed, p. 185.

Rogation week why ſo called, p. 184. Litanies and Faſting then, *ibid.* The Faſt then is voluntary, p. 185. No Faſt betwixt *Eaſter* and *Whitſuntide*, p. 185.

Paſſion Sunday why ſo called, 154.

Palm Sunday why ſo called, 154.

Low Sunday why ſo called, 179.

Rogation Sunday, 184.

S.

Septuageſima Sunday, ſo called, *A conſequentia numerandi*, p. 140.
Septuageſima, *Sexageſima*, *Quinquageſima*, preparatives to Lent, *Regulars* faſted thoſe weeks, p. 140.
Secretæ, what they are; the reaſon of them, p. 101.
The *Sermon*, when, p. 252. Uſually an Expoſition of part of the *Epiſtle* or *Goſpel*, &c. of the day. p. 252. not above an hour long, p. 253. Preachers in their Expoſitions appointed to obſerve the Catholick Interprepation of the old Doctors. Vide p. 252, 253. Golden Cannons about Preachers, p. 253.
No Prayer before the *Sermon* but the Lords Prayer, p. 253.
The *Divine Service* may be ſaid privately, and the reaſon why, p. 385.

T.

Trinity Sunday, the Octave of Pentecoſt, or *Dominica Vacans*, p. 206. how ancient, *ibid. Proper Leſſons*, p. 208.
Of the Sundaies after *Trinity* till *Advent*. The laſt Sunday after *Trinity* a Preparative to *Advent* hath therefore an Epiſtle purpoſely choſen out of the Prophet *Jeremy*, propheſying of *Chriſts Advent*, p. 216, &c.

V.

Viſitation of the *ſick*, p. 326. The Orders of the Church

Church about and at it, *ibid*, &c. Examination of the Faith of the *sick* person, p. 327. and of his Life and Conversation, 328. No true Repentance without Restitution, 328. The *sick* person to be admonished to settle his estate, p. 330. and to be liberal to the poor, ibid.

Sick persons to send for the Priest, 345. and to what purpose, *ibid*. Prisoners anciently *Visited* by the Arch-Deacon or Bishop, 348.

Verses or *Versicles* and *Responds*. The Reason of placing the *Verses* after the *Confession*, &c. and before the *Psalms*, p. 29, 30.

Versicles and *Answers* by Priest and People, a holy emulation, p. 74. *Answers* of the People, the Benefit of them, p. 75. *Versicles* and *Resp*. 360. Some of the Answers are not entire sentences, but parts or ends of the foregoing *Verses*, and the Reason why, p. 360, 361.

The word *Viaticum* applied to more things beside the Eucharist, p. 333. Only the Eucharist is *Ultimum Viaticum*, 334.

Of *Vigils* turn'd into Fasts, why, 130, 131.

The *Venite* is an Invitatory Psalm, p. 32.

The *Vestry*, why so called, p. 381.

W.

Whitsunday, p. 197. Appointed of old for solemn Baptism, 199. Why called *Pentecost*, *ibid*. and *Whitsunday*, 200. and why, 201. [illegible] *Easter*, 232. *Whitsunday* hath *Proper Lessons* and *Psalms*, *ibid*, Of the Antiquity of it, 206.

FINIS.

To your Liturgical Demands I make as good Return to you as I am able, on this wise.

In the Preface, &c.

1. *COMMEMORATIONS*, were the recital of the Names of famous Martyrs and Confessors, Patriarchs, Bishops, Kings, Great Orthodox VVriters, Munificent Benefactors: which recitation at the Altar took up much time, and those Names were anciently wont to be read out of *DIPTYCHS*, or Folded Tables; and tedious quarrels have been anciently about dispunging some Names out of the *DIPTYCHS*, which have run into schisms.

2. *SYNODALS* were Synodical Constitutions, such as are in *Lyndwood*, wont to be read on Sundaies in time of Service, to the great waste of time; and you may remember that our Canons of *Anno* 1604. are appointed to be read at least once a year in all Churches.

3. The *PYE*, I should suppose did come

come from *πίναξ*, or *πινάκιον*. A Table of Order, how things ſhould be digeſted and performed. But the Latin word is *Pica*, which perhaps came from the ignorance of Friers, who have thruſt in many barbarous words into Liturgies. I have heard ſome ſay, it came from *Litera Picata*, a great black Letter in the beginning of ſome new order in the Prayer, and among the Printers that term is ſtill uſed, The *Pica Letter*, as I am informed.

4. No wonder the *USE of SARUM*, *YORK*, *LINCOLN*, *HEREFORD*, *BANGOR* are mentioned. For the Miſſals and Breviaries of the Roman Church were of divers models in ſeveral Countries and ſeveral Dioceſſes. The *Trident. Council* firſt endeavored to bring them all into one ſhape, yet that order was not obeyed till *Anno* 1568. under *Pope Pius the Vth*, yet is not obſerved to this day; the Spaniards in ſome places keeping the *Mozarabique* Form, the *Premonſtratenſes* another, and ſundry beſides. Nay, that Church hath altered the Breviaries of *Pius the V.* and new Corrections have come forth under

under *Clement the VIII.* 1598. and what have been done since I know not. But why the use of those five Churches? Perhaps that was accidental, that the diversities of them were more signal than others. (Some Historians mention *Osmundus* the Bishop of *Salisbury* and Chancellor for the Compiler of the *Use of Sarum*, about *Anno* 1070. or after) yet since we read of no use of *Canterbury*, *Winton*, *Ely*, perhaps those places observed the true Roman Breviaries, and the other five mentioned, were discrepant Dialects from the Original Breviary. However they are called *Uses* and *Customes*, not *Appointments* from Provincial Synods.

5. *The DIVISION of the whole Bible* into several Sections hath varied infinitely: It was a long time parted into Titles; for S. *Matth.* 355. for S. *Mark.* 335. for S. *Luke* 343. S. *John* 332, &c. See for this *Sixt. Senens. l.* 3. *p.* 158. Some have thought that the present distinction of Chapters generally now used, was by *Lanfranc* Archbishop of *Canterbury*, 1060. because sooner you shall not meet with it; and after him all

all Commentators and Schoolmen use it; and Rabbi *Kimchi* and other Learned Jews from that time, usurp the same partition of Chapters on the Old Testament: you may read in *Goodwin*; that *Lanfranc* took much care to procure sound and uncorrupt Copies of the Bible. Look more for this in *Possevines Bibliotheca*. Yet (according to *Jo. Bale*) *Steph. Langton* Arch-Bishop of *Canterbury*, divided the Bible into Chapters about *Anno* 1224. But for the deduction of *all Chapters into Verses*, I am sure it was the work of *Robert Stephens*, *Anno* 1550. so his son *Henry Stephens* testifies in his Epistle before the *Greek Concordance*. See also Sir *Henry Spelman Gloss. in Verb. Heptaticus*.

6. *EMBER-WEEKS*. The reason of the name is very uncertain. Some derive *Ember* from ἡμέρα, *b* was interposed as from ἡμέρα μετημέρια, μετημέριος. As Lent, a Fast of weeks, so these, a Fast of daies. I believe it a Saxon word. Surely I have read it in *Gower* or *Chaucer*, our old Poets. Some think it betokens Fasting. But after my small skill in Saxon Terms, *Em* is a brother, *Bert* is noble

or

or very worthy; this put together is *Hebdomada Embert*, the week of the noble or worthy brothers. But look better into it.

7. *A FALDISTORY*, is the Episcopal Seat or Throne within the Chancel, for in the barbarous Language of that middle age, *Falda* is a place shut up, a Fold; and *Faldistorium*, is *Cathedra Episcopi intra septa Cancelli*; so I find in many, particularly in Sir *Hen. Spelman.*

8. What should a *CANTICLE* be but the praise of God, not only to be read, but sometimes to be sung. By the Order of the *Codex Canonum*, *Can.* 121. the *Laodicean* Fathers appointed an Hymn or Canticle interserted between the Lessons, *Te Deum*, *Magnificat*, &c.

9. One direct answer cannot be rendred what *PRIESTS* and *CLERKS* together are. 1. The Chief Rector of a Parish (called the Cardinal Priest of old, *quia incardinatus in Beneficio*) was ὁ ἱερεύς, and the rest under him *his Clerks*. 2. Where there were *Cantores*, the *Laodicean* Council, Can. 119. called κανονικοὶ ψάλται, who only till our Reformation were

were to sing in the Church, and none else; these were the Priests *his Clerks*. 3. where there were Chantries, as there were in most Churches of *England*, their assisting the Rector of the Church, made up that form of speech, *The Priest and Clerks*.

10. You tell me News, that a *Latine* Copy of our Service-book, printed 2. *Eliz.* hath in it an Office for a *Communion* at burials (*Celebratio Cœnæ Domini in Funebribus*, &c.) It is a Translation of some private pen, not licensed by Authority, as I guess; Communions by the direction of our Service are joyned with Morning Prayers, burials are mostly in the Afternoon. *Offertories* at Burials did last to be frequent (if they were considerable Funerals) to the middle of King *James* his Reign, the Ministers of Parishes keeping up the profit of oblations as long as they could; and these Offertories at Funerals are spoken of in the first Liturgy of King *Edward the VI.*

This is as much as comes into my head at present, enquire of them that are more skilful, but none shall be more willing to observe you, &c.

FINIS.